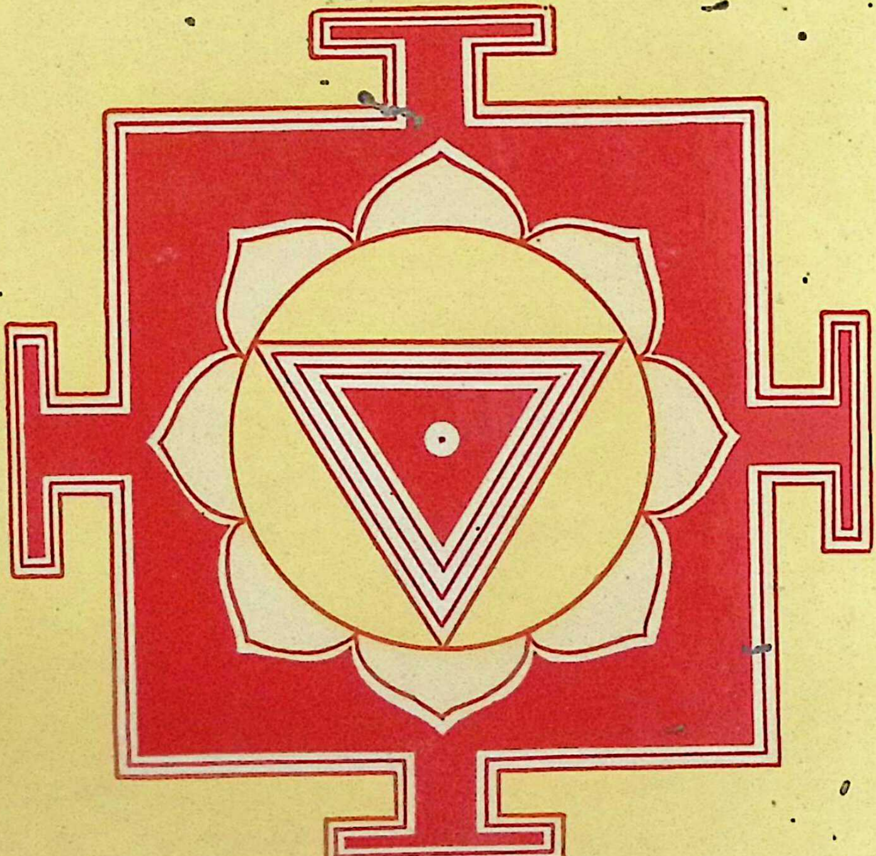
# MANTRA-YOGA SAṀHITĀ



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# PREFACE

Mantra Yoga is one of the four kinds of Yogas—others beings Haṭha-, Laya-, and Rāja-yoga. The creation being of the nature of name and form, the devotee only through the support of name and form can free himself from the bondage of creation and attain salvation. When a person falls on the ground he can rise up again only with the support of that very ground. Nominal and formal subjects keep a person in bondage. Nominal and formal nature and splendour prey on men through their ignorance. Now that Yoga, which is practised through the support of nominal sound and emotional form contemplated in accordance with the directions of one's own nature and disposition is called Mantra Yoga. And according to the predominance of the five elements human nature being of five kinds, the procedure of worship described in Mantra Yoga is also of five kinds. This is called Pañcopāsanā.

*Science of Mantra Yoga :*

Where there is some activity there always is some vibration; where there is vibration there also is an essential possibility of the presence of sound. The creation is also a kind of activity and the vibration emanating from the first billow of the nature, and the sound which is produced thereby, is the auspicious Praṇava in the form of Oṁkāra. Just as the sound of the nature connected with state of equipoise is Oṁkāra of the form of

Brahmā, Viṣṇu, and Śiva, so are there the various sounds of the nature in the state of inequality—and these various sounds are the seed-mantras of various worships. As the creation is five-elemental the entire creation is divided into five parts, and therefore the Vedas have ordained five kinds of worship. According to the nature and disposition if the Guru instructs the Mantra and according to the Bhāvanā of the disciple instructs the Deity to be worshipped, then the disciple desirous of emancipation can soon reach his destination.

*Different steps ( Aṅgas ) of Mantra Yoga :*

Mantra Yoga is embellished with sixteen constituent parts or steps (aṅgas) which are Bhakti, Śuddhi, Āsana, Pañcāṅga-sevana, Ācāra, Dhāraṇā, Divyadeśa-sevana, Prāṇa-kriyā, Mudrā, Tarpaṇa, Havana, Bali, Yāga, Japa, Dhyāna and Samādhi. All these steps are integral parts of this system and are to be practised in their sequence of enumeration.

*The Present Saṁhitā :*

The Mantra Yoga Saṁhitā, which is being presented here for the first time in English, is the only systematic work in which this Yoga has been described in detail and step-by-step with such clarity and insight that any sādhaka can immensely benefit from it in beginning and continue his sādhanā to its fruition. Each step has been described with all the connected rituals and the most important part of the work is Mantra Astrology which is quite a closely gaurded secret of the system. This part would enable a sādhaka to determine the

time, place, day and date for beginning his sādhanā, and also determine the Mantra and the Deity suitable to his disposition. Without such predetermination a sādhanā may not only remain unfructuous but at times become harmful to the sādhaka. Therefore, it is needless to stress the importance of such a work. Moreover, there is no other work on the subject now available and this fact makes it an indispensable companion for every sādhaka.

I have tried to include various charts and diagrams to make the subject more comprehensive. Their picturisation is in strict accordance to their description found in the work.

With my limited knowledge, which is mostly confined to the practical side of the subject and obtained through my contact with various mystics of the country, I have tried to make the work as useful as possible, yet the subject being highly technical and mysterious, certain obscurities at places may not be ruled out.

In the end, I extend my heartiest thanks to the proprietors of the famous publication concern, Chaukhambha Orientalia of Varanasi, for bringing out this work so beautifully and promptly.

**Ramkumar Rai**

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Ram Kumar Rai

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वाराणसी

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ॐ

# मन्त्रयोगसंहिता

## मङ्गलाचरणम्

श्रीसच्चिदानन्दमयात्परात्मनस्समुद्गतम्विश्वमिदं यतो विभोः ।
स्थितिश्च यस्मिञ्जगतो लयोऽपि च नमोऽस्तुतस्मै परमात्मने भृशम् ॥
एकं रूपविवर्ज्जितं निखिलगं ध्यायन्ति पञ्चात्मना
विष्णुं वैष्णवपुंगवा गणपतिं यं गाणपत्या जनाः ॥
शक्तिन्तचरणारविन्दरसिकास्सौर्य्याश्च सूर्य्यं शिवम्
शैवा यं समुपासते नम इदं लीलात्मनेस्तान्मम ॥ २ ॥
यो निर्गुणो मनोवाचामगोचरतया स्थितः ।
सोऽयं साधक कल्याणम्विधातुं सगुणां तनुम् ॥ ३ ॥
धृत्वा नयति तानाशु परमं पदमव्ययम् ।
एकत्वेऽप्यद्वितीयत्वे यस्य वै परमात्मनः ॥ ४ ॥
भगवच्छक्तिगणपसूर्य्यरुद्रान्वितासुवै ।
गीतासु कर्णनंभेदात्सोऽधुना सन्नमस्यते ॥ ५ ॥
आचार्य्या मन्त्रयोगे यदपि मुनिगणास्सन्ति चान्ये प्रसिद्धाः
मन्त्र व्याख्याविशेषैर्जगति बहुमतो नारदोऽसौ पुलस्त्यः ।
गर्गो वाल्मीकिराय्यो भृगुरमरगुरुः शुकदेवोवसिष्ठः
स्मृत्वा नामाष्टकं तच्छुभमनुविहिता संहिता मन्त्रयोगे ॥ ६ ॥

## MAṄGALĀCARAṆAM

Salutation to that Omnipresent, Saccidānanda, Paramātmā from Whom originated this entire Universe, Who is the protector of this Universe and in Whom at

the time of Final Dissolution this Universe ultimatley dissolves.

Salutations to that Lord Who, though being Omnipresent and Formless, is yet worshipped by the Vaiṣṇavas in the Form of Viṣṇu, by the Gāṇapatyas in the form of Gaṇapati, by the Śāktas in the form of Śakti, by the Sauryas in the form of Sūrya, and by the Śaivas in the form of Śiva.

Salutations to that Paramātmā Who is Formless and beyond Speech and Mind, yet Who for the benefit of the Sādhakas assumes a Form to lead them to the highest place: Who is without a Second and inspite of being separately determined by the Bhagvadgīta, Bhagavatīgīta, Gaṇapatigīta, Ādityagīta, and Śivagīta, is yet One.

Although many of the Aryan Ṛṣis and great men have given instructions in Mantra Yoga, yet due to the multiplicity of such instructions only the sages like Nārada, Pulastya, Garga, Vālmīki, Bhṛgu, Bṛhaspati, Śukra, and Vasiṣṭha, are the venerated Munis considered best of all Ācāryas Therefore, after remembering them and paying our homage to them we now begin this Mantra Yoga Saṁhitā.

अथ मन्त्रयोगलक्षणम्

२. नामरूपात्मिका सृष्टिर्यस्मात्तदवलम्बनात् ।
बन्धनान्मुच्यमानोऽयं मुक्तिमाप्नोतिसाधकः ॥ १ ॥
तामेव भूमिमालम्ब्य स्खलनं यत्र जायते ।
उत्तिष्ठति जनस्सर्वोऽध्यक्षेणैतत्समीक्ष्यते ॥ २ ॥
नामरूपात्मकैर्भावैर्बध्यन्ते निखिला जनाः ।
अविद्याग्रसिताश्चैव तादृक्प्रकृतिवैभवात् ॥ ३ ॥

आत्मनस्सूक्ष्मप्रकृतिम्प्रवृत्तिञ्चानुसृत्य वै ।
नामरूपात्मनोश्शब्दभावयोरवलम्बनात् ।
यो योगः साध्यते सोऽयं मन्त्रयोगः प्रकीर्त्तितः ॥ ४ ॥
श्रेयः सम्पादकत्वेन सर्व्वेषामधिकारिणाम् ।
मन्त्रयोगस्समाख्यातः सर्वजीवहितप्रदः ॥ ५ ॥
प्रधान्यात्पञ्चतत्त्वानां पञ्चधा प्रकृतिर्मता ।
उपासना पञ्चविधा मन्त्रयोगस्य कथ्यते ॥ ६ ॥
मानव प्रकृतेर्भेदात्पञ्चोपासनमिष्यते ।
उपासनाऽवताराणामत्रैवान्तर्भवत्यतः ॥ ७ ॥
उपासनम्पञ्चविधं ब्रह्मोपासनमेव तत् ।
निश्चितोऽयं मन्त्रयोगो वेदविज्ञानसम्मतः ॥ ८ ॥

## CHARACTERISTICS OF MANTRA-YOGA

2. The Creation being of the nature of Name and Form, a devotee only through the support of Name and Form can free himself from the bondage of Creation and attain Salvation. When a person falls on the ground he can rise up again only with the support of that very ground. Nominal and Formal subjects keep a person in bondage. Nominal and Formal nature and splendour prey on men through their ignorance. Now, that Yoga which is practised through the support of nominal sound and emotional form contemplated in accordance with the direction of one's own nature and disposition, is called Mantra Yoga which being a benefactor of all those who deserve, is all-beneficial. And according to the predominance of the five elements human nature being of five kinds, the procedure of worship described in Mantra Yoga is also of five kinds—

and this is called Pañcopāsanā or worship of five Deities. The worship of incarnations also comes under these five. These five worships are in fact the worship of Brahman. The Mantra Yoga is in full consonance with the Vedic science and non-misleading.

अथ मन्त्रयोगविज्ञानम्

३. कार्यं यत्र विभाव्यते किमपि तत्स्पन्देन सव्यापकम् ।
स्पन्दश्चापि तथा जगत्सुविदितश्शब्दान्वयी सर्वदा ।
सृष्टिश्चापि तथादिमाकृतिविशेषत्वादभूत्स्पन्दिनी ।
शब्दश्चोद्भवत्तदा प्रणव इत्योंकाररूपः शिवः ॥ १ ॥
साम्यस्थप्रकृतेर्यथैवविदितः शब्दो महानोमिति
ब्रह्मादित्रितयात्मकस्य परमं रूपं शिवं ब्रह्मणः ।
वैषम्ये प्रकृतेस्तथैव बहुधा शब्दाः श्रुताः कालतः
ते मन्त्राः समुपासनार्थमभवन् वीचानि नाम्ना तथा ॥ २ ॥
जगति भवति सृष्टिः पञ्चभूतात्मिका यत्तदिह
निखिलसृष्टिः पञ्चभागैर्विभक्ता ।
श्रुतिरपि विधिरूपेणादिशन्तीह पञ्च
विविधविहितपूजारीतिभेदान् प्रमाणम् ॥ ३ ॥
प्रकृतिमिह जनानां सम्परीक्ष्य प्रवृत्ति
गुरुरिह यदि दद्यान्मन्त्रशिक्षां यथावत् ।
रुचिसमुचितदेवोपासनामादिशोद्धा
व्रजतिलघु स शिष्यो मोहपारं मुमुक्षुः ॥ ४ ॥
अकारो न हि विद्यते किमपि वा रूपं परब्रह्मणो
रूपं तत्परिकल्प्यते जनगणैः किञ्चिज्जगद्रूपिणः ।
ध्यायद्भिर्निजवृत्तिमार्गचलितैर्देवं परं रूपिणं
मन्त्रं वा सततं जयद्भिरिहतैर्मुक्तिः परा लभ्यते ॥ ५ ॥

योगेऽयं परिकथ्यते क्रमयुतस्सन्मन्त्रयोगस्थिरो
योगः कर्म्मसु कौशलं निगदितं शास्त्रेषु विद्वद्वरैः ।
ध्यायन् रूपविवर्ज्जितस्य निखिलाधारस्य रूपं शुभं
देही भक्तिरतः प्रयाति परमां मुक्तिं शिवोपासकः ॥ ६ ॥

## SCIENCE OF MANTRA YOGA

3. Where there is some activity there always is some vibration; where there is vibration there is also an essential possibility of the presence of sound. The creation is also a kind of activity, and the vibration emananting from the first billow of nature, and the sound which is produced thereby is the auspicious Praṇava in the form of Oṁkāra.

Just as the sound of the nature connected with the state of equipoise[1] is Oṁkāra of the from of Brahmā, Viṣṇu and Śiva, so are there the various sounds of the nature in the state of inequality—and these various sounds are the Seed-mantras ( mystical syllables ) of various worships. As the creation is five-elemental, the entire creation is divided into five parts, and therefore the Vedas have ordained five kinds of worship. According to the nature and disposition if the Teacher ( Guru ) instructs a Mantra, and according to the Bhāvanā of the disciple instructs the Deity to be worshipped then the disciple desirous of emancipation, can soon reach his destination.

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1. The state of equipoise is that where there is equality of the three qualities—the Rajas, Tamas, and Sattva, and there is no creation; the state of nature in inequality is that where the equality of the Qualities is destroyed, and there is creation.

The Supreme Brahman is shapeless and has no form. The form of that formless and Virāṭa Supreme Spirit is imagined by the devotee through his devotional feeling ( Bhāvanā ). Through this contemplation of the form of God according to one's Bhāvanā, and through the repetition of the Seed-mantra a Yogi soon attains emancipation. This is the order of Yoga which is called Mantra Yoga. The erudites have described the skillful action in the scriptures with the word Yoga. Imagining thus the shapeless and all-sustaining Brahman as endowed with an auspicious form, when a devout person perfoms his worship, only then can he be called a devotee; and only then will he gradually achieve the state of emancipation.

अथ साधनप्रशंसावर्णनम्

४. प्राप्तं जीवैः परममभयदं शाश्वतं ब्रह्मयोगैः
लब्धं ज्ञानं परममसृतं साधनैः साधकेन ।
श्लाघ्यो योगो यमनुसरतो नास्तिकश्चिद्विषादो
धन्यो योगी सुरनरगुरुर्ब्रह्मविद् ब्रह्मरूपः ॥ १ ॥

## EULOGY OF SĀDHANĀ

4. With the Sādhanā ( practice by which the desired end may be attained ) the Sādhaka (one who practices) achieves the state of fearlessness. Sādhanā bestows the supreme and imperishable knowledge. In following this praiseworthy Yoga there is absolutely no despair. Worshipped by both God and men, its Sādhaka knowing the Brahman becomes himself like the Brahman.

( दीक्षा प्रयोजनम् )

५. दीक्षामूलो जयस्सर्वो दीक्षामूलं परं तपः ।
सद्गुरोराहिता दीक्षा सर्व्वकर्म्माणिसाधयेत् ॥ २ ॥
अदीक्षिता ये कुर्व्वन्ति जपपूजादिकाः क्रियाः ।
न फलन्ति प्रिये तेषां शिलायामुप्तबीजवत् ॥ ३ ॥
देवि ! दीक्षाविहीनस्य न सिद्धिर्न च सद्गतिः ।
तस्मात्सर्व्वप्रयत्नेन गुरुणा दीक्षितो भवेत् ॥ ४ ॥

( NEED FOR INITIATION )

Initiation is the root of all Japa; initiation is also the root of austerity. Initiation received from a Siddha Guru is the fulfiller of all actions. Those who perform the actions of Japa and worship, etc., ( without initiation ) thier such actions remain fruitless like a seed sown on stone. No action performed by an uninitiated person ever succeeds; nor he himself ever attains beatitude. Therefore, inspite of all the efforts, it is proper to obtain initiation from a Sadguru.

( श्रीगुरुमहिमा )

६. यादृगस्तीह सम्बन्धो ब्रह्माण्डस्येश्वरेण वै ।
तथा क्रियाख्ययोगस्य सम्बन्धो गुरुणा सह ॥ ५ ॥
दीक्षाविधावीश्वरो वै कारणस्थलमुच्यते ।
गुरुकार्य्यस्थलञ्चातो गुरुर्ब्रह्म प्रगीयते ॥ ६ ॥
गुरौ मानुषबुद्धिन्तु मन्त्रे चाक्षरभावनां ।
प्रतिमासु शिलाबुद्धिं कुर्व्वाणो नरकं व्रजेत् ॥ ७ ॥
जन्महेतु हि पितरौ पूजनीयौ प्रयत्नतः ।
गुरुर्विशेषतः पूज्यो धर्म्माऽधर्म्मप्रदर्शकः ॥ ८ ॥

गुरुः पिता गुरुर्माता गुरुर्देवो गुरुर्गतिः ।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ॥ ९ ॥

## ( GREATNESS OF GURU )

6. Just like the relation which the universe has with God, is the relation of the Action-yoga with the Guru. In initiational procedure God is said to be the Causal place and Guru the Actional place. Therefore the Guru is like the Brāhman Himself. Those who have a notion of a human about the Guru, notion of letters about the Mantras, and notion of a stone about the Idol of Deity, they go to hell. Mother and father are venerable because they give birth, but the Guru gives the knowledge of what is right and wrong, and therefore he should be venerated even with greater earnestness than what is done for the parents. Guru is the father, Guru is the mother, Guru is the Deity, and Guru alone is the beatitude. When the Supreme God is displeased Guru is there to save, but when the Guru is displeased there is no saviour at all.

## ( सद्गुरुलक्षणम् )

७. सर्वशास्त्रपरो दक्षः सर्व्वशास्त्रार्थवित्सदा ।
सुवचाः सुन्दरः स्वंगः कुलीनः शुभदर्शनः ॥ १० ॥
जितेन्द्रियस्सत्यवादी ब्राह्मणश्शान्तमानसः ।
पितृमातृहिते युक्तः सर्व्वकर्म्मपरायणः ॥
आश्रमी देशवासी च गुरुरेवं विधीयते ॥ ११ ॥
आचार्यगुरुशब्दौ द्वौ सदा पर्य्यायवाचकौ ।
कश्चिदर्थगतो भेदो भवत्येवं तयोः क्वचित् ॥ १२ ॥

औपपत्तिकमं शन्तु धर्मशास्त्रस्य पण्डितः।
व्याचष्टे धर्म्ममिच्छूनां स आचार्यः प्रकीर्त्तितः॥ १३॥
सर्व्वदर्शी तु यः साधुर्मुमुक्षूणांहिताय वै।
व्याख्याय धर्म्मशास्त्रांशं क्रियासिद्धिप्रबोधकम्॥ १४॥
उपसनाविधेः सम्यगीश्वरस्य परात्मनः।
भेदान् प्रशास्ति धर्म्मज्ञः स गुरुः समुदाहृतः॥ १५॥
सप्तानां ज्ञानभूमीनां शास्त्रोक्तानां विशेषतः।
प्रभेदान् यो विजानाति निगमस्यागमस्य च॥ १६॥
ज्ञानस्य चाधिकारांस्त्रीन् भावतात्पर्य्यलक्ष्यतः।
तन्त्रेषु च पुराणेषु भाषायास्त्रिविधां सृतिम्॥ १७॥
सम्यग्भेदैर्विजानाति भाषातत्त्वविशारदः।
निगुणो लोकशिक्षायां श्रेष्ठाचार्य्यः स उच्यते॥ १८॥
पञ्चतत्त्वविभेदज्ञः पञ्चभेदान् विशेषतः।
सगुणोपासनां यस्तु सम्यग् जानाति कोविदः॥ १९॥
चतुष्टयेन भेदेन ब्रह्मणः समुपासनाम्।
गम्भीरार्थां विजानीते बुधो निर्म्मलमानसः॥ २०॥
सर्व्वकार्येषु निपुणो जीवन्मुक्तस्त्रितापहृत्।
करोति जीवकल्याणं गुरुः श्रेष्ठः स कथ्यते॥ २१॥

(CHARACTERISTICS OF A SADGURU)

7. One who is adept in all the scriptures, who is clever, knows the essence of all the Śastras, is soft-spoken, has all the parts of his body intact and well-shaped, is born in a good family, is beautiful in appearance; who has control over all his senses, who always speaks the truth, is of fair complexion, whose mind is fully composed, who is benefactor like the father and

mother, who observes all the sacred performances, belongs to one of the four orders of religious life ( viz. is a clebate, house-holder, anchorite, or an ascetic ), and is a resident of Bhārata—such a great person endowed with all the good qualities can become a Guru. Although Ācārya and Guru are synonymous terms, yet according to the difference of characteristcics of work, there is a difference in an Ācārya and a Guru. Being well-versed in all the Vedas and Śāstras, those who impart their theoretical knowledge to the disciples are called Ācāryas. Those all-seeing saints, who for the benefit of aspirants of emancipation, explain to the Śiṣya the successful actions and the kind of worship of the Supreme Lord as described in the religious scriptures, are called Guru. The superior Ācāryas who know all the distinctions of the Vedas and Śāstras in accordance with the seven planes of the philosophies, fully understand the three pains ( Ādhyātmika, Ādhidaivika, and Ādhibhautika ), and understanding the threefold language ( Samādhi–language, Worldly–language, and the Strange-language ) of Mantras and the Puranas are adept in educating the mankind. The great men, who understand all the secrets of the five Saguṇa worship ( Viṣṇu-worship, Sūrya-worship, Śakti-worship, Gaṇeśa-worship and Śiva-worship ) in accordance with the five elements, and those great Yogis who know the fourfold worship ( according to Mantra-yoga, Haṭha-yoga, Laya-yoga and Rāja-yoga ) such scholars, clear-hearted, adept in all actions, free of three-pains and doing good to all creatures, and liberated great souls are called Guru.

( शिष्यलक्षणम् )

८. अलुब्धः स्थिरगात्रश्च आज्ञाकारी जितेन्द्रियः ।

आस्तिको दृढभक्तश्च गुरौमन्त्रे च दैवते ॥ २२ ॥
एवम्विधो भवेच्छिष्य इतरो दुःखकृद्गुरोः ॥ २३ ॥

(CHARACTERISTICS OF A ŚIṢYA OR DISCIPLE)

8. Free of greed, having organs composed, obedient to the Guru, having full control over his senses, believer in God, and one who has complete faith in the Guru, Mantra and the Deity is the Śiṣya qualified for initiation. The person whose qualities are contrary to these characteristics is one who gives pain to the Guru.

( निन्द्यगुरुलक्षणम् )

९. श्वित्री चैव गलत्कुष्ठी नेत्ररोगी च वामनः ।
कुनखः श्यावदन्तश्च स्त्रीजितो ह्यधिकाङ्गकः ॥ २४ ॥
हीनाङ्गः कपटी रोगी बह्वाशी बहुजल्पकः ।
एतैर्दोषैर्विमुक्तो यः स गुरुः शिष्यसम्मतः ॥ २५ ॥

( Characteristics of a Reprehensible Guru )

9. Patient of Leprosy either in an early or advanced stage, diseased in eye, dwarf, who has diseased nails and black teeth, who is henpecked, has some extra organs or is deprived of some organ, who is a cheat, or a diseased person, who eats too much, or is garrulous —is a person not fit to become a Guru. One who is free from all these defects is the one who can be a competent Guru for a Śiṣya.

अथ दीक्षाविवरणम्

१०. कुलाकुलं नामचक्रं राशिचक्रं तथैव च ।
नक्षत्राकथहचक्रमकडमं चक्रमीरितम् ॥ १ ॥
तत्र चेन्निर्गुणो मन्त्रो नान्यचक्रम्विचिन्तयेत् ।
तथा च धनिसत्त्रं न गृह्णीयाद् यत्प्रयोजनम् ॥ २ ॥

गुरुर्दीक्षापूर्व्वदिने स्वशिष्यमभिमन्त्रयेत् ।
दर्भशय्याम्परिष्कृत्य शिष्यं तत्र निवेशयेत् ॥ ३ ॥
स्वापमन्त्रेण मन्त्रज्ञः शिखां तस्य प्रबन्धयेत् ।
तन्मन्त्रं स्वापसमये पठेद्वारत्रयं शिशुः ॥ ४ ॥
श्रीगुरोः पादुके ध्यात्वातूपवासी जितेन्द्रियः ।
"नमोजयत्रिनेत्राय पिङ्गलायमहात्मने ॥ ५ ॥
रामाय विश्वरूपाय स्वप्नाधिपतये नमः ।
स्वप्ने कथय मे तथ्यं सर्व्वकार्य्येष्वशेषतः ॥ ६ ॥
क्रियासिद्धिम्विधास्यामित्वत्प्रसादान्महेश्वरः ।"
स्वप्ने शुभाशुभं दृष्टं पृच्छेत्प्रातः शिशुं गुरुः ॥ ७ ॥
कन्यां छत्रं रथं दीपं प्रासादं कमलं नदीम् ।
कुञ्जरं वृषभं माल्यं समुद्रं फलिनं द्रुमम् ॥ ८ ॥
पर्व्वतं तुरगं मेध्यमाममांसं सुरासवम् ।
एवमादीनि सर्व्वाणि दृष्ट्वा सिद्धिमवाप्नुयात् ॥ ९ ॥
वर्षेणैकेन योग्यः स्याद् विप्रो गुणसमन्वितः ।
वर्षद्वयेन राजन्यो वैश्यस्तु वत्सरैस्त्रिभिः ॥ १० ॥
चतुर्भिर्वत्सरैश्शूद्रः कथिता शिष्ययोग्यता ।
तथा गुरुश्च स्वाधीनस्सर्व शक्तियुतो विभुः ॥ ११ ॥
यदि भाग्यवशेनैव सिद्धो हि पुरुषो मिलेत् ।
तदैव दीक्षांगृह्णीयात्त्यक्त्वा कालविचारणाम् ॥ १२ ॥

## DESCRIPTION OF INITIATION

10. Before imparting Initiation one should consider the Kulākúla-cakra, Nāma-cakra, Rāśi-cakra, Nakṣatra-cakra, Akathaha-cakra and Akaḍama-cakra ( or what is called the cakra for the extrication of the Mantra ). For the extrication of the Nirguṇa mantras ( for a Sādhaka aspiring to attain emancipation ) no other

cakra is to be considered. Consideration of Ṛṇi-dhani cakra is not necessary for him. ( This Ṛṇi-dhani cakra should be considered for those Sādhakas who want benefactions connected with wordly life ).

A day prior to Initiation, Guru versed in Mantras, should call the Śiṣya, seat him on a mat of Kuśa grass, and then with the Sleep-mantra tie his crown-lock ( Śikhā ). The Śiṣya, fasting and observing sexual continence, should repeat the mantra thrice before sleep, and cotemplating upon the feet of the Guru retire to rest. The Mantra reads thus :

Namo jaya trinetrāya piṅgalāya mahātmne
Rāmāya viśvarūpāya svapnādhipataye namaḥ;
Svapne kathaya me tathyaṁ sarvakāryeṣvaśeṣatah,
Kriyāsiddhiṁ vidhāsyāmitvatprasādanmaheśvaraḥ.

The Śiṣya should repeat this mantra before retiring to bed. Next morning after rising he should appear before the Guru. obtaining his permission should describe the objects seen in dream and seek their auspicious-inauspicious significance from him.

If the Śiṣya sees in dream a girl, an Umbrella, a Charriot, a Lamp, a Palace, a Lotus flower, a River, an Elephant, a Ram, Garland, Sea, a Flowering tree, Mountain, Horse, Sacred flesh, Wine, and Spiritous liquor, then it is proper to think that the Mantra would be efficacious. Living in the company of the Guru a merited Brāhmaṇa in one year, a Kṣatriya in two years, a Vaiṣya in three years, and a Śūdra in four years qualifies himself to become a Śiṣya. However, the Guru is omnipotent and Godlike. Therefore he can impart instruction whenver he likes, and without any consideration of time and place. If, fortunately an

aspirant comes across an emancipated person, he should immediately seek Initiation. Consideration of time and place is not necessary on such an occasion

अथ दीक्षोपयोगी कालोदेशश्च

( मासनिर्णय )

११. मन्त्रारम्भस्तु चैत्रे स्यात्समस्तपुरुषार्थदः ।
वैशाखे रत्नलाभस्स्याज्ज्यैष्ठे च मरणंभवेत् ॥ १ ॥
आषाढ़े बन्धुनाशस्स्यात्पूर्णायुः श्रावणे भवेत् ।
प्रजानाशोभवेद्भाद्रे अश्विने रत्नसञ्चयः ॥ २ ॥
कार्तिके मन्त्रसिद्धिस्स्यान्मार्गशीर्षे तथा भवेत् ।
पौषे तु शत्रुपीड़ा स्यान्माघे मेधाविवर्द्धनम् ॥ ३ ॥
फाल्गुने सर्व्वकामास्स्युर्मलमासं विवर्ज्जयेत् ॥ ४ ॥

## TIME AND PLACE SUITABLE FOR INITIATION

( Determination of Month )[1]

11. Initiation in Caitra month accomplishes all Puruṣārthas.[2] Initiation in Vaiśākha brings riches; in Jyeṣṭha death; in Aṣāḍha destruction of kinsmen; in Śrāvana longevity; In Bhādrapada destruction of progeny; In Aśvina collection of wealth; in Kārtika and Agrahaṇa success of the Mantra; in Pauṣa pain to enemy; in Māgha increase in intellectual capacity; and in Phālguna fulfilment of all desires. However, when

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1. Name of the twelve months are given according to Hindu Calendar. These are : Caitra, Vaiśākha, Jyeṣṭha, Aṣāḍha, Śrāvan, Bhādrapada, Aśvina, Kārtika, Agrahaṇa, Pauṣa, Mārgśīrṣa ( Māgha ), and Phālguna.
2. It means any of the four objects or aims of existence, viz. Kāma, or gratification of desire; Artha or acquirement of wealth; Dharma or discharge of duty; and Mokṣa or final emancipation.

even a good month becomes an intercalary month it should be avoided.

( वारनिर्णयः )

१२. रविवारे भवेद्वित्तं सोमे शान्तिर्भवेत्किल ।
आयुरङ्गारके हन्ति तत्र दीक्षाम्विवर्जयेत् ॥ ५ ॥
बुधे सौन्दर्य्यमाप्नोति ज्ञानं स्यात्तु बृहस्पतौ ।
शुक्रे सौभाग्यमाप्नोति यशोहानिश्शनैश्चरे ॥ ६ ॥

( Determination of Day )[1]

12. By adopting a Mantra on Ravivāra one gets riches; on Somavāra peace, and on Maṅgalavāra reduction of the life-span. Therefore initiation on Maṅgalavāra is prohibited. By adoption of a Mantra on Budhavāra one obtains beauty; on Bṛhaspativāra increase of knowledge; on Śukravāra good fortune; and on Śanivāra loss of reputation.

( तिथिनिर्णयः )

१३. प्रतिपद्विहिता दीक्षा ज्ञाननाशकरी मता ।
द्वितीयायां भवेज्ज्ञानं तृतीयायां शुचिर्भवेत् ॥ ७ ॥
चतुर्थ्यां वित्तनाशस्स्यात् पञ्चम्यां बुद्धिवर्द्धनम् ।
षष्ठ्यां ज्ञानक्षयः सौख्यं लभते सप्तमीतिथौ ॥ ८ ॥
अष्टम्यां बुद्धिनाशस्स्यान्नवम्यां वपुषः क्षयः ।
दशम्यां राजसौभाग्यमेकादश्यां शुचिर्भवेत् ॥ ९ ॥
द्वादश्यां सर्वसिद्धिस्स्यात्त्रयोदश्यां दरिद्रता ।
तिर्यग्योनिश्चतुर्दश्यां हानिर्मासावसानके ॥ १० ॥

1. Here Hindu names of weekdays are mentioned, which are: Ravivāra, Somvāra, Maṅgalvāra, Budhavāra, Bṛhaspativāra, Śukravāra and Śanivāra, each corresponding to Sunday onwards upto Saturday respectively of the English weekdays.

पक्षान्ते धर्म्मवृद्धिस्स्यादस्वाध्यायम्विवर्ज्जयेत् ।
सन्ध्यागर्ज्जितनिर्घोषभूकम्पोल्कानिपातने ॥ ११ ॥
एतानन्यांश्च दिवसान् श्रुत्युक्तान् परिवर्ज्जयेत् ॥ १२ ॥

( Determination of Tithi )[1]

13. Result of adoption of a Mantra on Pratipadā is destruction of knowledge; on Dvitīyā (2) increase in knowledge; on Tṛtīyā (3) Purity; on Caturthī (4) destruction of wealth; on Pañcamī (5) increase of intellect; on Ṣaṣṭhī (6) decay of knowledge; on Saptamī (7) comfort; on Aṣṭamī (8) destruction of intelligence; on Navamī. (9) bodily decay; on Daśamī (10) regal fortune; on Ekādaśī (11) piousness; on Dvādaśī (12) fulfillment of all the desired actions; on Trayodaśī (13) poverty; and on Caturdaśī (14) next birth in the animal world. There is loss of the desired work when initiation is received on the last day of the month and enhancement of Dharma when it is received on the last day of fortnight. In the adoption of a Mantra the day on which study of Vedas is prohibited, should also be avoided. Days of a thunderous evening, of an earthquake, of the fall of a meteorite, etc., are such when study of Vedas is prohibited, and therefore such days sould be rejected.

( नक्षत्रनिर्णयः )

१४. अश्विन्यां सुखमाप्नोति भरण्यां मरणं ध्रुवम् ।
कृत्तिकायां भवेदुःखी रोहिण्यां वाक्पतिर्भवेत् ॥ १३ ।
मृगशीर्षे सुखावाप्तिरार्द्रायां बन्धुनाशनम् ।
पुनर्वसौ धनाढ्यस्स्यात्पुष्ये शत्रुविनाशनम् ॥ १४ ॥

1. Tithis indicate the days of a fortnight of the lunar month.

अश्लेषायां भवेन्मृत्युर्मघायां दुःखमोचनम् ।
सौन्दर्यं पूर्वफाल्गुन्यां प्राप्नोति च न संशय ॥ १५ ॥
ज्ञानं चोत्तरफल्गुन्यां हस्तर्क्षे च धनी भवेत् ।
चित्रायां ज्ञानसिद्धिस्स्यात् स्वात्यां शत्रुविनाशनम् ॥ १६ ॥
विशाखायां सुखं चैवानुराधा वन्धुवर्द्धिनी ।
ज्येष्ठायां सुतहानिस्स्यान्मूलर्क्षे कीर्त्तिवर्द्धनम् ॥ १७ ॥
पूर्व्वाषाढ़ोत्तराषाढे भवेतां कीर्त्तिदायिके ।
श्रवणायाम्भवेद् दुःखी धनिष्ठायां द्ररिद्रता ॥ १८ ॥
वुद्धिः शतभिषायां स्यात् पूर्व्वभाद्रे सुखी भवेत् ।
सौख्यं चोत्तरभाद्रे च रेवत्यां कीर्त्तिवर्द्धनम् ॥ १९ ॥

( Determination of Nakṣatra )[1]

14. By adopting a Mantra in Aśvini (1) Nakṣatra one gets comfort; in Bharaṇī (2) death; in Kṛttikā (3) suffering; in Rohiṇī (4) learning; in Mṛgaśirā (5) comfort; in Ārdrā (6) destruction of kinsmen; in Punarvasu (7) full wealth; in Puṣya (8) destruction of enemy; in Aśleṣā (9) death; in Maghā (10) destruction of suffering; in Pūrvāphālgunī (11) beauty; in Uttarā-phālgunī (12) knowledge; in Hasta (13) wealth; in Citrā (14) knowledge; in Svātī (15) destruction of enemy; in Viśākhā (16) comfort; in Anurādhā (17) increase of kinsmen; in Jyeṣṭhā (18) loss of progeny; in Mūla (19) increase in fame; in Pūrvāṣāḍhā (20) and Uttarāṣāḍha (21) fame; in Śravaṇa (22) suffering; in Dhaniṣṭhā (23) poverty; in Śatabhiṣā (24) intellect; in Purvabhadra (25) and Uttarabhadra (26) comfort; and in Revatī (27) increase in fame.

1. The Hindu year is divided into 27 Nakṣatras. All the Nakṣatras have thier own names, which are enumareted in their proper sequence.

( योगनिर्णयः )

१५. योगास्स्युः प्रीतिरायुष्मान्सौभाग्यशोभनो धृतिः ।
वृद्धिर्ध्रुवः सुकर्मा च साध्यश्शुक्लश्च हर्षणः ॥ २० ॥
वरीयांश्च शिवः सिद्धो ब्रह्मा इन्द्रश्च षोडश ॥ २१ ॥

( Determination of Yoga )

15. Prīti, Āyuṣmān, Saubhāgya, Śobhana, Dhṛti, Vṛddhi, Dhruva, Sukarma, Sādhya, Śukla, Harṣaṇa, Varīyān, Śiva, Siddha, Brahmā, and Indra are the sixteen yogas. By receiving Initiation in these Yogas the Initiation becomes fruitful.

( करणनिर्णयः )

१६. बवबालवकौलवतैतिलवणिजस्तु पञ्च ।
करणानि शुभान्येव सर्वतन्त्रेषु भाषितम् ॥ २२ ॥

( Determination of Karaṇa )

16. Bava, Bālava, Kaulava, Taitila, and Vaṇija—all these Karaṇas are auspicious for receiving Initiation So has been propounded in all the Tantras.

( लग्ननिर्णयः )

१७. वृषे सिंहे च कन्यायां धनुर्मीनाख्य लग्नके ।
चन्द्रतारानुकूले च कुर्याद्दीक्षाप्रवर्तनम् ॥ २३ ॥
स्थिरलग्नं विष्णुमन्त्रे शिवमन्त्र चरं शुभम् ।
द्विस्वभावगतं लग्नं शक्तिमन्त्रे प्रशस्यते ॥ २४ ॥
त्रिषडायगताः पापाः शुभाः केन्द्र त्रिकोणगाः ।
दीक्षायान्तु शुभास्सर्वे वक्रस्थास्सर्वनाशकाः ॥ २५ ॥

( Determination of Lagna )

17. After finding the favourable condition of the Moon-Planets, initiation is considered proper in the

five Lagnas known as Vṛṣa, ( Taurus ), Simha ( Leo ), Kanyā ( Virgo ), Dhanu ( Saggittarius ) and Mīna ( Pisces ) Vṛṣa, Simha, Vṛścika ( Scorpio ) and Kumbha ( Aquarius ) are the only four stable Lagnas auspicious for the adoption of Viṣṇu-mantra. The moving Lagnas, viz. Meṣa ( Aries ), Karkaṭa ( Cancer ), Tulā ( Libra ) and Makara ( Capricorn ) are auspicious for the adoption of Śiva-mantra. In initiation of Śakti the dual-natured Lagnas, viz. Mithuna ( Gemini ), Kanyā ( Virgo ), Dhanu ( Sagittarius ) and Mīna ( Pisces ) are auspicious. When the third, sixth and eleventh houses of a Lagna are occupied by malignant planets, and the fourth, seventh, tenth, ninth and fifth houses are occupied by auspicious planets, then the initiation is beneficial. The crooked planets being all-destructive are to be avoided in an initiation.

( पक्षनिर्णयः )

१८. शुक्ले पक्षे शुभा दीक्षा कृष्णोऽप्यापञ्चमाद्दिनात् ।
भोगकामैः शुक्लपक्षे मुक्तिकामैश्शुभं परे ॥ २६ ॥
निन्दितेष्वपि मासेषु दीक्षोक्ता ग्रहणे शुभा ।
सूर्य ग्रहणकालस्य समानो नास्ति भूतले ॥ २७ ॥

( Determination of Pakṣa or Fortnight )

18. Initiation in the bright fortnight of a month and even on the first five days of the dark fortnight is auspicious. The bright fortnight is proper for Sādhakas with worldly desires, and the dark fortnight is proper for the Sādhakas free from worldly desires. If there is an occasion of an eclipse even in a condemned month, then the initiation becomes auspicious. There can be no better time in the world for intiation than an occasion of a Solar eclipse.

( दीक्षास्थान निर्णयः )

१९. गोशालायां गुरोर्गेहे देवागारे च कानने ।
पुण्यक्षेत्रे तथोद्याने नदीतीरे च दीक्षणम् ॥ २८ ॥
धात्रीबिल्वसमीपे च पर्वताग्रे गुहासु च ।
गंगायाश्च तटे वापि कोटिकोटिगुणम्भवेत् ॥ २९ ॥
अथवा गुरुरेवास्य दीक्षयेच्छत्र तच्छुभम् ।
गुरोः पर तरन्नास्ति तद्वाक्यं श्रुतिसन्निभम् ॥ ३० ॥

( Determination of the place for Initiation )

19. Initiation should be given in a cowshed, in the house of Guru, in a temple, in the forest, in a sacred place ( Tīrtha ), in the garden, on the bank of a river, near an Āmalakī ( Emblic Myrobalan ) or a Bilva ( Aegle Marmelos ) tree, on a mountain, or in a cave. Initiation on the bank of the river Ganges is millions of times more fruitful. Or any other place, where the Guru wants to give Initiation is fruitful because there is nothing above the Guru in this world. His words are like the words of Veda.

अथ मन्त्रनिर्णयविधिः

२०. ऋतम्भरधिया वापि नानाचक्रसहायतः ।
मन्त्रानाशु विनिर्णीय शिष्यानुपदिशन्ति ते ॥ १ ॥
एकाक्षराः सेतुयुक्ता मन्त्रश्चाप्यधिकाक्षराः ।
शाखा पल्लवसंयुक्ता निर्णेयास्ते विचारतः ॥ २ ॥
चक्रं कुलाकुलन्नाम राशिनक्षत्रचक्रकम् ।
एवमाद्यानि साहाय्यं कुर्वन्ति ह्युपदेशने ॥ ३ ॥
अपेक्षितानि चक्राणि निखिलान्यपि कुत्रचित् ।
क्वचिदेकमिति ज्ञेयं गुरुभिर्योगपारगैः ॥ ४ ॥

( Procedure for the Determination of Mantra )

20. The Guru should instruct the Śiṣya after determination of the mantra with the help of his own intellect which contains the truth in itself, or with the help of various Cakras. The Mantras are of various types according to their nature of construction, viz., Ekākṣara ( one syllabled ), Adhikākṣara ( many syllabled ), Sasetuka ( with bridge ), and Śakhā-pallava-saṁyukta ( accompanied with branches and leaves ), etc. Therefore it should be thoughtfully decided as to which type of Mantra is to be accepted. For the purpose of instruction of an Initiatory Mantra various Cakras, such as, Kulākula cakra, Rāśi-cakra, and Nakṣatra-cakra are helpful. In certain cases all the cakras my be necessary and in others even one may suffice. The Guru adept in Yoga should know this.

( कुलाकुल चक्रम् )

२१. कुलाकुलस्य भेदो हि प्रोच्यते मन्त्रिणामिह ।
वाय्वग्निभूजलाकाशाः पञ्चाशल्लिपयः क्रमात् ॥ ५ ॥
पञ्च ह्रस्वाः पञ्च दीर्घा बिन्द्वन्तासन्धिसम्भवाः ।
कादयः पञ्चशः ष क्ष ल स हान्ताः प्रकीर्तिताः ॥ ६ ॥
अ आ ए क च ट त प य षा मारुताः
इ ई ऐ ख छ ठ थ फ र क्षा आग्नेयाः ।
उ ऊ ओ ग ज ड द ब ल लाः पार्थिवाः ।
ऋ ॠ औ घ झ ढ ध भ व सा वारुणाः ।
ऌ ॡ अं ङ ञ ण न म श हा नाभसाः ॥ ७ ॥
साधकस्याक्षरं पूर्वं मन्त्रस्यापि तदक्षरम् ।
यद्येकभूतदैवत्यं जानीयात् स्वकुलं हि तत् ॥ ८ ॥

भौमस्य वारुणं मित्रं आग्नेयस्यापि मारुतम् ।
मारुतं पार्थिवानाञ्च आग्नेयश्चाम्भसां रिपुः ॥ ९ ॥
नाभसं सर्वमित्रं स्याद्विरुद्धं नैव शीलयेत् ॥ १० ॥
गुह्यातिगुह्यविषयास्तत्वज्ञानं विशेषतः ।
मन्त्राणाञ्चाऽनुकूलानां तत्वज्ञानेन विर्णयः ॥ ११ ॥
कुलाकुलाख्यचक्रेणतत्वज्ञानं प्रजायते ।
अतः कुलाकुलं चक्रं सिद्धिदायि प्रकीर्त्तितम् ॥ १२ ॥

( Kulākula Cakra )

21. Now the Kulākula cakra is being described for the benefit of the knowers of Mantra-śāstra Five short and Five long vowels, vowels ending in Anusvāra, letters produced by grammatical Sandhis, five series of consonants ( the Guttural or Ka-varga; Palatials or Ca-varga; Cerebrals or Ṭa-varga; Dentals or Ta-varga, and Labials or Pa-varga ), and the alphabets ṣ, kṣ, l, s, and ha—all these are of the nature of Vayu, Agni, Pṛthivī, Jala, and Ākāśa. That is the five short vowels and five long vowels, Aṁ and the letters produced by grammatical Sandhi, such as e, o, au, ya, ra, la, va and ṣa, and the five letters each of the series of consonants beginning from Ka-varga ( and ending with pa-varga ), and the letters, kṣa, la, ṣa, and ha—all these fifty letters have been divided into five elements. A, Ā, E, Ka, Ca, Ṭa, Ta, Pa, Ya, Ṣa, are all Māruta ( endowed with the nature of Vāyu ). I, Ī, Ai, Kha, Cha, Ṭha, Tha, Pha, Ra, and Kṣa, are all Āgneya ( endowed with the nature of Agni ). U, Ū, O, Ga, Ja, Ḍa, Da, Ba, La, are all Pārthiva ( endowed with the nature of Pṛithivī ). Ṛ, Ṝ, Au, Gha, Jha, Ḍha, Bha, Va, Sa, are all Vāruṇa ( endowed with the nature of Varuṇa, the Lord of

Waters. ). And Ḷ, Ḹ, Aṁ, Ṃa, Ña, Ṇa, Ṇa, Ṁa, Śa, Ha, all these are Ṅābhasa ( endowed with the nature of Nabha or Ākāśa ).

Kulākula Cakra

| वायु | अग्नि | भूमि | जल | आकाश |
|---|---|---|---|---|
| अ आ | इ ई | उ ऊ | ऋ ॠ | ऌ ॡ |
| ए | ऐ | ओ | औ | अं |
| क | ख | ग | घ | ङ |
| च | छ | ज | झ | ञ |
| ट | ठ | ड | ढ | ण |
| त | थ | द | ध | न |
| प | फ | ब | भ | म |
| य | र | ल | व्र | श |
| ष | क्ष | ल | स | ह |

If the first letter of the name of a Sādhaka and the first letter of a Mantra are the same elemental god, that is come within the same bracket, then they should be regarded as belonging to the same family. Pṛithivī is a friend of Jala ( Water ), and Agni ( Fire ) is a friend of Vāyu ( Air ); Vāyu and Agni are enemies of Pṛithivī; and Agni is the enemy of Jala. Ākāśa is the friend of all. When the Mantra is an enemy it should not be given. If it is a friend or belongs to the same family, only then it should be imparted. There are extra-mysterious subjects in the science, and the knowledge of essence is particularly extra-mysterious. The favourable Mantras are determined by knowledge of

essence, and the knowledge of essence comes from Kulākula cakra. Therefore Kulākula cakra is said to be a bestower of success.

( तन्त्रान्तरे कुलाकुलचक्रम् )

२२. पञ्चभूताज्जगत् सृष्टं पञ्च देवा हि मानवैः ।
पूज्यन्ते तद्रहस्यन्तु ज्ञायते योगपारगैः ॥ १३ ॥
पञ्चतत्त्वरहस्यानि प्रकाशयति तत्त्वतः ।
अतः कुलाकुलं चक्रं परमं मंगलं स्मृतम् ॥ १४ ॥
मन्त्राणां देवतानाञ्च कुलनिर्णयकारकम् ।
पाञ्चभौतिकशक्तेर्हि भेदान्मन्त्रविनिर्णयः ॥ १५ ॥
पञ्चाधिकारभेदेन चोपासनविनिश्चयः ।
चक्रे नैतेन सिद्धयन्ति तस्मादेतच्छुभावहम् ॥ १६ ॥

Science of Kulākula cakra of another Tāntric School

22. The Creation is five elemental. That is the Creation is composed of the five elements known as Pṛthivī, Jala, Agni, Vāyu, and Ākāśa. Therefore worship of Five Deities has been ordained for men. Only the Guru adept in Yoga understands the mysteries of worship. Therefore, being the exponent of the five elemental mysteries, the Kulākula cakra is super-beneficial. One can determine from this cakra the family of a Mantra and the family of a Deity. The determination of a Mantra through the comparative value of five physical powers, and the determination of the right of worship through the five-divisional rights, is established with the help of this cakra. This cakra is therefore super-beneficial.

( राशिचक्रम् )

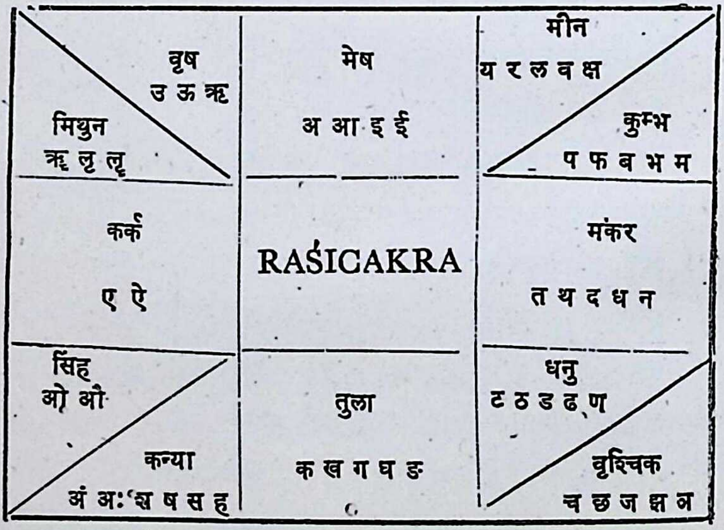
२३. रेखाद्वयं पूर्व्वपरेण कुर्य्यात् ।
तन्मध्यतो याम्यकुबेरभेदात् ॥
ऐशान्यमारभ्य निशाचरान्तं ।
कुर्य्याद्वि रेखामनिलाऽनलान्तः ॥ १७ ॥
वेदाग्निवह्नियुगलश्रवणाक्षिपञ्च-
पञ्चेषुबाणशरवेदमितादि वर्णान् ।
मेषादिराशिभवनेषु लिखेच्च सर्व्वान् ।
कन्यागृहे प्रविलिखेदथ शादिवर्णान् ॥ १८ ॥
राशीनां शुद्धताज्ञेया त्यजेच्छत्रुं मृतिं व्ययम् ।
स्वराशेर्मन्त्रराश्यन्तं गणनीयं विचक्षणैः ॥ १९ ॥
तेन मन्त्राद्यवर्णेन नाम्नश्चाद्यक्षरेण च ।
गणयेद्यदि षष्ठो वाप्यष्टमो द्वादशस्तु वा ॥ २० ॥
रिपुर्मन्त्राद्यवर्णः स्यात्तेन तस्याहितं भवेत् ।
लग्नं धनं भ्रातृबन्धू प्रत्रशत्रू कलत्रकम् ॥
मरणं धर्मकर्म्मायव्ययाद्वादश राशयः ॥ २२ ॥
नामानुरूपमेतेषां शुभाऽशुभफलं लभेत ॥ २३ ॥
लग्ने सिद्धिस्तथा नित्यं धने धनसमृद्धिदम् ॥
भ्रातरि भ्रातृवृद्धिः स्याद् बांधवे बांधवप्रियः ॥ २४ ॥
पुत्रे च पुत्रवृद्धिस्स्याच्छत्रौ शत्रुविवर्द्धनम् ।
कलत्रे मध्यमं प्रोक्तं मरणे मरणं भवेत् ॥ २५ ॥
धर्म्मे च धर्म्मवृद्धिस्स्यात् सिद्धिदः कर्म्मसंस्थिताः ।
आये च धनसम्पत्तिर्व्यये च सञ्चितव्ययः ॥ २६ ॥

( Raśi–Cakra )

23. First of all drawing two lines on the east and west sides and then between these two lines drawing

two other lines on the north and south sides, and finally drawing four more lines in the four mid-quarters, one should complete the Rāśi-cakra. In the twelve houses of this cakra after fixing the twelve Rāśis ( Zodiacs ) as per rules is proper to write the letter in the order beginning from Meṣa ( Aries ). Four letters in the house of Meṣa ( Aries ), three in Vṛṣa ( Taurus ), three in Mithuna ( Gemini ); two in Karkaṭa ( Cancer ); two in Siṁha ( Leo ); two in Kanyā ( Virgo ); five in Tulā ( Libra ); five in Vṛścika ( Scorpio ); five in Dhanu ( Sagattarius ); five in Makara ( Capricorn ); five in Kumbha ( Aquarius ) four in Mīna ( Pisces ); and the remaining Sa-kara etc., letters in the house of Kanyā ( Virgo ), need to be written. In this manner the Rāśi cakra is consulted after the placement of all the alphabets is complete.

Rāśi Cakra




## Adoption of a Mantra favourable to one's own Rāśi

is beneficient. Therefore, it is proper for the erudites to take the first letters of their name and Rāśi and then consider the purity of Rāśi by counting from the Name Rāśi to the Rāśi of the Mantra. Counting in such a manner mantras situated in the sixth ( enemy ), eighth ( deadly ), and twelfth ( expenseful ) are to be rejected, because the adoption of Mantras situated in these Rāśis is inauspicious. Lagna, Dhana, Bhrātṛ, Bandhu, Putra, Śatru, Kalatra, Mṛtyu, Dharma, Kāma, Āya, and Vyaya etc. are the names of the twelve Rāśis respectively. The auspicious and inauspicious are determined on the basis of word meanings of these names. In the Viṣṇu-worship one should understand Śatru in place of Bandhu, and Bandhu in place of Satru.

The Mantra situated in Janma-rāśi ( birth sign of Zodiac ) gives Mantra-siddhi; the Mantra in the house of Dhana ( wealth ) increases wealth; Mantra of the Bhrātṛ-house ( house of the brother ) increases brothers; Mantra of the Bandhu-house ( house of the kinsmen ) increases affection towards kinsmen; Mantra of the Putra-house ( house of the sons ) gives sons; Mantra of the Śatru-house ( house of the enemy ) increases enemies; Mantra of the Kalatra-house gives medium fruits; Mantra of the Mṛtyu-house ( house of death ) brings death; Mantra of the Dharma-house ( house of merits ) increases Dharma; Mantra of the Karma-house ( house of actions ) gives success in works; Mantra of the Āya-house ( house of income ) gives money and wealth; and the Mantra of the Vyaya-house (house of expenses) brings destruction even of the saved money.

( नक्षत्र चक्रम् )

२४. "उत्तराद्दक्षिणाग्रान्तु रेखाङ्कुर्य्याच्चतुष्टयीम् ।
दशरेखाः पश्चिमाग्राः कर्त्तव्या वीरवन्दिते ॥ २७ ॥
अश्विन्यादिक्रमेणैव विलिखेत्तारकाः पुनः ।
अकारादिक्षकारान्तान् द्विचन्द्रवह्निवेदकान् ॥ २८ ॥
भूमीन्दुनेत्रचन्द्रांश्च अश्लेषान्तं खगौ प्रिये ।
द्विभूनेत्रनेत्रयुग्मांश्चेन्दुनेत्राग्नियुग्मकान् ॥ २९ ॥
मघादिकं च ज्येष्ठान्तं द्वितीयं नवतारकम् ।
वह्निभूमीन्दुचन्द्रांश्च युग्मेन्दुनेत्रवह्निकान् ॥ ३० ॥
वेदेन भेदितान् वर्णान् रेवत्यन्तं गतान् क्रमात् ।
पूर्वोत्तरत्रयं चैव भरण्यार्द्राथ रोहिणी ॥ ३१ ॥
इमानि मानुषाण्याहुर्नक्षत्राणि मनीषिणः ॥ ३२ ॥
ज्येष्ठा शतभिषामूला धनिष्ठाश्लेषकृत्तिकाः ।
चित्रा मघा विशाखाः स्युस्ताराराक्षसदेवताः ॥ ३३ ॥
अश्विनी रवेती पुष्या स्वाती हस्ता पुनर्वसूः ।
अनुराधा मृगशिरः श्रवणा देवतारकाः ॥
स्वजातौ परमा प्रीतिर्मध्यमा भिन्नजातिषु ॥ ३४ ॥
रक्षोमानुषयोर्नाशो वैरं दानवदेवयोः ।
जन्म सम्पद्विपत् क्षेमं प्रत्यरिः साधको वधः ॥ ३५ ॥
मित्रं परममित्रं च जन्मादीनि पुनः पुनः ।
रसाष्टनवभद्राणि युग्मयुग्मगतानि च ॥ ३६ ॥
इतराणि न भद्राणि तत्याज्यानि मनीपिणा ।
प्रदक्षिण्येन गणयेत् साधकाद्यक्षरात् सुधीः ॥ ३७ ॥

( Nakṣatra cakra )

24. Drawing four lines from north to south and ten

lines from east to west between these two a set of twenty-seven houses is constructed. Putting the twenty-seven Nakṣatras in their respective order of Aśvinī, etc., in these twentyseven houses, all letters from A-kāra etc. , to kṣa-kāra should be placed in them according to rules. In the first two houses two letters; in the second one letter; in the third three letters; in the fourth four letters; in the fifth one letter; in the sixth one letter; in the seventh two letters; in the eighth one letter; in the ninth two letters; in the tenth two letters; in the ninth two letters; in the tenth two letters; in the eleventh one letter; in the twelfth two letters; in the thirteenth two letters; in the fourteenth two letters; in the fifteenth one letter; in the sixteenth two letters; in the seventeenth three letters; in the eighteenth one letter; in the nineteenth three letters; in the twentieth one letter; in the twentyfirst one letter; in the twenty second one letter; in the twentythird two letters; in twentyfourth one letter; in the twentyfifth two letters; in the twentysixth three letters; and in the twenty-seventh four letters, should be placed in their usual order.

Purvā phālgunī, Purvāśāḍhā, Purva-bhadra, Uttarā-phālgunī, Uttarāṣāḍhā, Uttara-bhadra, Bharaṇī, Ārdrā, and Rohiṇī are the nine Nakṣatras whose Gaṇas are Mānuṣa ( Human beings ). Jyeṣṭhā, Śatabhiṣā, Mūla, Dhaniṣṭhā, Āśleṣā, Kṛttikā, Citrā, Maghā, and Viśākhā are the nine Nakṣatras whose Gaṇas are Rākṣasas ( Demons ). Aśvinī, Revatī, Puṣya, Svātī, Hasta, Punarvasū, Anurādhā, Mṛgaśirā, and Śravaṇa are the nine Nakṣatras whose Gaṇas are Devas ( Gods ). One should know that there is extreme love in one's own Jāti

# NAKṢATRA CAKRA

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| अश्विनी | भरणी | कृत्तिका | रोहिणी | मृगशिरा | आर्द्रा | पुनर्वसु | पुष्य | आश्लेषा |
| अ आ | इ | ई उ ऊ | ऋ ॠ ऌ ॡ | ए | ऐ | ओ औ | क | ख ग |
| देव | नर | राक्षस | नर | देव | नर | देव | देव | राक्षस |
| मघा | पू. फाल्गुनी | उ. फाल्गुनी | हस्ता | चित्रा | स्वाती | विशाखा | अनुराधा | ज्येष्ठा |
| घ ङ | च | छ ज | झ ञ | ट ठ | ड | ढ ण | त थ द | ध |
| राक्षस | नर | नर | देव | राक्षस | देव | राक्षस | देव | राक्षस |
| मूल | पूर्वाषाढ़ा | उत्तराषाढ़ा | श्रवण | धनिष्ठा | शतभिषा | पू. भाद्रपद | उ. भाद्रपद | रेवती |
| न प फ | ब | भ | म | य र | ल | व श | ष स ह | ळ क्ष अं अः |
| राक्षस | नर | नर | देव | राक्षस | राक्षस | नर | नर | देव |

( caste ); medium love in different Jāti; destruction in Rākṣasas and Manuṣyas; and enemity in Rākṣasas and Devas.

It is proper to count together the houses in which the first letters of Birth-nakṣatra and Mantra-nakṣatra are situated. If the Mantra and the Mantra adopter are the same Gaṇa then it is proper to regard the mantra as auspicious. If the Śiṣya is Mānuṣagaṇa and the Mantra Devagaṇa, even then the Mantra is beneficial. Enemity producing Mantras are not desireable for adoption. Thereafter it is again proper to count from the Birth-nakṣatra to the Mantra-nakṣatra, in the order of Janma ( birth ), Sampat ( wealth ), Vipat ( calamity ), Kṣema ( welfare ), Pratyari ( hostile ), Sādhaka ( fulfiller ), Vadha ( murder ), Mitra ( friend ), and Parama-mitra ( best friend ). If on counting the Mantra-Nakṣatra is third, fifth or seventh from the Birth-nakṣatra it is worth rejection; if it is sixth, eighth, second, ninth or fourth it is auspicious. All the mantra other than these five places should be regarded as inauspicious. Therefore the erudites should reject the Mantra of the Janma etc. places. Thus the extrication from this cakra is made by counting from the Birth-nakṣatra in the afore-said manner.

( अकथहचक्रम् )

२५. चतुरंस्र लिखेत् कोष्ठं चतुःकोष्ठसमन्वितम् ।
पुनश्चतुष्कं तत्रापि लिखेद्धीमान् क्रमेण तु ।
ततः षोडशकोष्ठेषु लिखेद्वर्णान् यथाक्रमात् ॥ ३८ ॥
इन्द्वग्निरुद्रनवनेत्रयुगार्कदिक्षु ।
ऋत्वष्टषोडशचतुर्दशभौतिकेषु ।

पातालपञ्चदशवह्निहिमांशुकोष्टे ।
वर्णांल्लिखेल्लिपिभवान् क्रमशस्तु धीमान् ॥ ३९ ॥
नामाद्यक्षरमारभ्य यावन्मन्त्रादिमाक्षरम् ।
चतुर्भिः कोष्टैरेकैकमिति कोष्ठचतुष्टयम् ।
पुनः कोष्ठगकोष्टेषु सव्यतो नाम्न आदितः ॥ ४० ॥
सिद्धः साध्यः सुसिद्धोऽरिः क्रमाजज्ञेयो विचक्षणैः ॥ ४१ ॥
सिद्धार्णा बान्धवाः प्रोक्ताः साध्यास्तु सेवकाः स्मृताः ।
सुसिद्धाः पोषका ज्ञेयाः शत्रवो घातकाः स्मृताः ॥ ४२ ॥
सिद्धः सिध्यति कालेन साध्यस्तु जपहोमतः ।
सुसिद्धो ग्रहणादेव रिपुर्मूलं निकृन्तति ॥ ४३ ॥
सिद्धसिद्धोयथोक्तेन् द्वैगुण्यात् सिद्धसाध्यकः ।
सिद्धसुसिद्धोऽर्द्धजपात् सिद्धारिर्हन्ति बान्धवान् ॥ ४४ ॥
साध्यसिद्धो द्विगुणकः साध्यसाध्यो निरर्थकः ।
तत्सुसिद्धस्तुद्विगुणात् साध्यारिर्हन्ति गोत्रजान् ॥ ४५ ॥
सुसिद्धसिद्धोऽर्द्धजपात् ततसाध्यो द्विगुणोऽधिकात् ।
तत्सुसिद्धो ग्रहादेव सुसिद्धारिः स्वगोत्रहा ॥ ४६ ॥
अरिसिद्धः सुतान् हन्यादरिसाध्यस्तु कन्यकाः ।
तत्सुसिद्धस्तु पत्नीघ्नस्तदरिर्हन्तिसाधकम् ॥ ४७ ॥
वटपत्रे लिखित्वारिमंत्रं स्रोतसि निक्षिपेत् ।
एवं मंत्रविमुक्तिः स्यादित्याह भगवान् शिवः ॥ ४८ ॥

( Akathaha-cakra )

25. On the first instance draw a square with four houses in it. Again, draw a four houses in each of these four houses. Thus drawing a sixteen housed cakra, place the A-kārādi alphabets in them in the following manner: Place A in the first house, Ā in the third,

I in the eleventh, Ī in the ninth, U in the second, Ū in the fourth, Ṛ in the twelfth, Ṝ in the tenth, L in the sixth, L̄ in the eighth, E in the sixteenth, Ai in the fourteenth, O in the fifth, Au in the seventh, Aṁ in the fifteenth, and Aḥ in the thirteenth. Writing thus the sixteen vowels in the sixteen houses, consonants from Kakārādi to Ha should be written in the houses in the same manner.

| | | | |
|---|---|---|---|
| अकथह<br>१ | उ ङ प<br>२ | आ ख द<br>३ | ऊ च फ<br>४ |
| ओडव<br>५ | ऌ झ म<br>६ | औ ढ श<br>७ | ॡ ञ य<br>८ |
| ईघन<br>९ | ॠ ज भ<br>१० | इ ग ध<br>११ | ऋ छ ब<br>१२ |
| अः त स<br>१३ | ऐ ठ ल<br>१४ | अं ण ष<br>१५ | ए ट र<br>१६ |

Preparing a cakra in the aforesaid manner one should take the first letter of the name and count from left to right up to the first letter of the Mantra, first in the four primary houses and then four houses situated within these four, assuming each one after another in the order as Siddha, Sādhya, Susiddha, and Ari ( enemy ).

The Siddha mantras are called Bāndhava (brotherly), Sadhya Mantras Sevaka ( Servants ), Susiddha Mantras Poṣaka ( Supporter ) and Ari Mantra Ghātaka (Fatal). When a Siddha Mantra is adopted it becomes efficacious at proper time. When a Sādhya Mantra is adopted it becomes efficacious by Japa and Homa, etc. When a Susiddha Mantra is adopted it becomes efficacious

immediately. And when an Ari Mantra is adopted the Sādhaka meets his total destruction. Siddha-Siddha Mantra becomes fruitful after a short time; Siddha-Sādhya Mantra becomes fruitful by doing double the number and the Siddha-Susiddha Mantra by doing half the number of Japas of the first category. By the Japa of a Siddha-Ari Mantra the kinsmen are destroyed. Sādhya-Siddha Mantra becomes fruitful by doing double the number of Japas. The Japa of a Sādhya-Sādhya Mantra is fruitful by doing double the number of Japa. By the Japa of Sādhya-Ari Mantra kinsfolk are destroyed; Susiddha-Siddha Mantra becomes fruitful by half the number, and Susiddha-Sādhya Mantra by more than double the number of Japas. A Susiddha-Susiddha Mantra destroys one's own species. Japa of an Ari-Siddha Mantra destroys the sons. Japa of an Ari-Sādhya Mantra destroys the daughters. Japa of Ari-Susiddha Mantra destroys the wife. Japa of Ari-Ari Mantra destroys the Sādhaka himself. Therefore in no case is it proper to adopt an Ari Mantra. If by mistake one happens to adopt it, he should write it on a Baṭa-( Ficus Indica ) leaf and then throw that leaf in some river or stream. An Ari Mantra is discarded in this manner, which is the procedure described by Lord Śiva Himself.

( अकडमचक्रम् )

२६. रेखाद्वयं पूर्वपरेण कुर्यात्तन्मध्यतो याम्य कुबेरभेदात् ।
महेशरक्षोऽधिपतिक्रमेण तिर्यक्तथा वायुहुताशनेन ॥ ४९ ॥
अकारादिक्षकारान्तान् क्लीवहीनान् लिखेत्ततः ।
एकैकक्रमतो लेख्यान् मेषादिसु वृषान्तकान् ॥ ५० ॥

गणयेत् क्रमशो भद्रे नामादिवर्णपूर्वकान् ।
मेषादितश्च मीनान्तं गणयेत् क्रमशः सुधीः ॥ ५१ ॥
जप्तुः स्वनामतो मंत्री यावन्मंत्रादिमाक्षरम् ॥ ५२ ॥
सिद्धसाध्यसुसिद्धारीन् पुनः सिद्धादयः पुनः ।
नवैकपञ्चमे सिद्धः साध्यः षड्दशयुग्मके ॥ ५३ ॥
सुसिद्धः त्र्यर्षिरुद्रे च वेदाष्टद्वादशे रिपुः ।
एतत्ते कथितं देवि अकडमादिकमुत्तमम् ॥ ५४ ॥

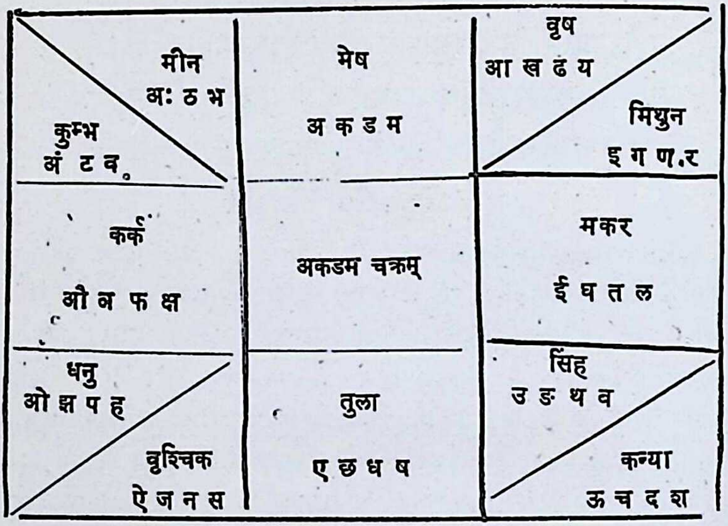
( Akaḍama-Cakra )

26. Drawing two parallel lines from east to west two more parallel lines be drawn across these from north to south. Thereafter drawing four lines at the four mid-corners ( known as Īśāna, etc. ) a Rāśi-cakra should be completed. Beginning from the midpoint one should place the twelve Rāśis, from Meṣa to Vṛṣa one each in each of the twelve houses, and then starting again from the same midpoint ( House of Meṣa ) one should place the letters from A-kāra to Kṣa-kāra in the order of one letter in each house by rotation. Only the four neuter letters Ṛ, Ṝ, Ḷ, Ḹ should be left out.

Now, the Meṣa house would receive the four letters A, Ka, Ḍa, Ma. For the extrication of a Mantra one should follow the procedure of counting from Meṣa to Mīna respectively Siddha, Sādhhya, Susiddha and Ari Mantras, These are counted by beginning from the house containing the first letter of the name of a Sādhaka to the house of the first letter of the Mantra. Mantras situated in the ninth, first and fifth houses should be regarded as Siddha; in the sixth, tenth and second as Sādhya; in the third, seventh and eleventh

as Susiddha, and in the fourth, eighth and twelfth as Ari. O Devi! Lord Śiva ordains that this is Akaḍama Cakra.

AKAḌAMA CAKRA




( ऋणिधनिचक्रम् )

२७. कोष्ठा एकादशोन्नेयाः वेदेन परिपूरिताः ।
अकारादिहकारांताँल्लिखेत् कोष्ठेषु तत्त्ववित् ॥ ५५ ॥
प्रथमं पञ्चकोष्ठेषु ह्रस्वदीर्घक्रमेण तु ।
द्वयं द्वयं लिखेत्तत्र विचारेण तु साधकः ॥ ५६ ॥
शेषेष्वेकैकशो वर्णान् क्रमशस्तु लिखेत् सुधीः ॥

अपिच

द्वौ द्वौ स्वरौ पञ्चसु कोष्ठकेषु
शेषान् स्वरान् षट्सु षडेकमेकम् ।
कादीन् हशेषान् त्रिलिखेत्ततोऽर्णान्
एकैकमेकादशसु त्रिकेषु ॥ ५८ ॥

षट्-काल-काल-वियदग्नि-समुद्र-वेद-
खकाश-शून्य-दहनाः खलु साध्य-वर्णाः ।
युग्म-द्विपञ्च-वियदम्बरयुक्शशांक-
व्योमाब्धि वेद-शशिनः खलु साधकार्णाः ॥ ५९ ॥

( साधकाङ्काः )

नामाज्झलादकठवाद्दजभक्तशेषम् ।
ज्ञात्वोभयोरधिकशेषमृणं धनं स्यात् ॥ ६० ॥

मन्त्रो यद्यधिकाङ्कः स्यात्तदा मन्त्रं जपेत् सुधीः ।
समेऽपि च जपेन्मन्त्रं न जपेत्तु ऋणाधिकं ॥ ६१ ॥

शून्ये मृत्युं विजानीयात्तस्माच्छून्यं परित्यजेत् ॥ ६२ ॥

सुप्तोजागर्त्ति येनासौ दूरस्थः प्रतिभाषते ।
वदत्यन्यमनस्कोऽपि तन्नाम ग्राह्यमेव च ॥ ६३ ॥

( Ṛṇi-Dhani-Cakra )

27. First of all drawing eleven houses and completing them with four houses in each, one should prepare a Cakra. In the first five houses of this cakra the ten vowels are placed at the rate of one short and one long vowel in each house in A-kārādi order. Thereafter, starting with S-kārādi vowels and consonants from Ka to Ha one letter each is placed in each house in the usual order. Above these four rows are written the Sādhya numbers 6,6,6,0,3,4,4,0,0,0, and 3, one in each house; and at the bottom the Sādhaka numbers 2,2,5,0, 0,2,1,0,4,4, and 1, one in each house.

## Rni-Dhani Cakra

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| ६ | ६ | ६ | ० | ३ | ४ | ४ | ० | ० | ० | ३ |
| अ आ | इ ई | उ ऊ | ऋ ॠ | ऌ ॡ | ए | ऐ | ओ | औ | अं | अः |
| क | ख | ग | घ | ङ | च | छ | ज | झ | ञ | ट |
| ठ | ड | ढ | ण | त | थ | द | ध | न | प | फ |
| ब | भ | म | य | र | ल | व | श | ष | स | ह |
| २ | २ | ५ | ० | ० | २ | १ | ० | ४ | ४ | १ |

Now one should place all the vowels and consonants of the Mantra in a separated order and then all the letters which occur should be located in this Cakra. Then the numbers at the top of each house in which the letters are located, should be picked up and added together, their total divided by eight and remainder noted. In the same manner all the vowels and consonants of the name of the recipient of a Mantra are placed in separate order. After locating each of these letters in the cakra one should note this time the number at the bottom of each of the houses in which the letters have been located. Now adding them together, divide the total by eight to find out the remainder. Thereafter, the formerly noted remainder and this second remainder number, both are the object of consideration. The number which is greater is called Ṛṇi and the number which is lesser is called Dhani. If the Mantra is Ṛṇi, that is if the remainder number of the Mantra is greater, then that Mantra is worth adopting. And if the Mantra is Dhani, that is its number

is lesser, then such a Mantra should not be adopted. In case of Mantra and Name numbers being equal, then too the Mantra can be adopted. But if both the numbers are zero then by adopting such a Mantra one meets his death. Therefore such a Mantra should be rejected. The name, calling with which a sleeping person awakens, hearing from a distance the name to which he replies inspite of concentration in some work, the name on which he speaks, is the name which should be taken for consideration and counting on this Ṛṇi-Dhani cakra. ( The word "Akathavada" in the text indicates the first letter of each of the rows of the houses of the cakra).

अथ उपास्यनिर्णयविधिः

२८. निराकारात्समुत्पन्नं साकारं सकलं जगत् ।
तत्साकारं समाश्रित्य ध्याने भवति तन्मयम् ॥ १ ॥
तत्त्वाद्ब्रह्माण्डमुत्पन्नं तत्त्वेन परिवर्त्तते ।
तत्त्वेन लीयते देवि तत्त्वाद्ब्रह्माण्डनिर्णयः ॥ २ ॥
शिवः सूर्यो गणेशश्च विष्णुः शक्तिर्यथाक्रमम् ।
सगुणोपासनायाश्च देवताः पञ्चकीर्त्तिताः ॥ ३ ॥
उपासनानां पञ्चानां पञ्चतत्त्वविवेकतः ।
निर्णयो मुनिभिः पूर्वं कृतः सूक्ष्मार्थदर्शिभिः ॥ ४ ॥
वेदप्रमाणतश्चैव तथायुक्तिविचारतः ।
सिद्धः स सर्वथादेवि सर्वकल्याणकारकः ॥ ५ ॥
विरोधो दृश्यते योऽसौ सम्प्रदायवतामिह ।
अज्ञानजोऽयं हेतुर्वै दुर्गतेनात्र संशय ॥ ६ ॥

## PROCEDURE FOR THE DETERMINATION OF THE UPĀSYA

28. This entire formal world emanates from the Formless. Therefore, by concentration on shape a man becomes concentrated and absorbed. The entire universe originates from the Tattva ( fundamental reality, the essence ); the change and dissolution of the entire Universe is also determined by the Tattva. The worshipped Deity ( Upāsya Devatā ) of Saguṇa worship ( Attributive worship or worship of a Deity in his form ) are determined in order to be Śiva, Sūrya, Gaṇeśa, Viṣṇu, and Śakti. On the basis of the five elements, the keen-sighted great sages have described five kinds of worship. This worship-differentiation becomes all-beneficial through the consideration of Veda and expediency. The mutual opposition between sectarial Ācāryas which is seen these days doubtessly originating from ignorance, is the cause of distress.

( पञ्चदेवविधानम् )

९. प्रकृतेः पर एवाऽन्यः स नरः पञ्चविंशकः ।
तस्येमानि च भूतानि तेन नारायणः स्मृतः ॥ ७ ॥
सविता सर्वभूतानां सर्वान् भावान् प्रसूयते ।
सवनात् पावनाच्चैव सविता तेन चोच्यते ॥ ८ ॥
ब्रह्माण्डमूलभूता या पूजिता देवतागणैः ।
ईशनात्सर्वलोकस्य मता सा वै महेश्वरी ॥ ९ ॥
गुणत्रयेश्वरोऽतीततत्त्वो व्यक्तः सुनिर्मलः ।
गणानामीश्वरो यस्मात् तस्माद् गणपतिर्मतः ॥ १० ॥

ब्रह्मादीनां सुराणां च मुनीनां ब्रह्मवादिनाम् ।
तेषां महत्वाद्देवोऽयं महादेवः प्रकीर्त्तितः ॥ ११ ॥
देवपञ्चकमित्याहुरेकं देवं सुधीवराः ।
एकमेव परं ब्रह्म परमात्मपराभिधम् ॥ १२ ॥

## SCIENCE OF THE FIVE DEITIES

29. The Puruṣa, who is beyond the Prakṛti and is the twentyfifth Tattva and who is the lord of this moveable and immoveable world, is called Nārāyaṇa. One who creates all the beings and objects, and purifies the world, is for this reason called Savitā (Sūrya or the sun ). One who is the root-form of this Universe, who is worshipped by the Deities, who is the Īśvara of the world is for this reason called Maheśvara. One who is the Lord of the three Qualties, is beyond the Tattvas, is unmanifest and extremely free of impurites, and is the Lord of the Gaṇas, is called Gaṇapatī ( Gaṇeśa ). One who is great among Brahmā and other Deities, Ascetics, Brahmavādins that God is called Mahādeva ( Śiva ). In this manner the venerable great sages have differentiated one and the same Parabrhaman Paramātmā into five kinds of Deities.

( अधिकारनिर्णयः )

३०. मन्त्राणां प्रकृतयः पञ्चधा परिकीर्त्तिताः ।
यतो निरूप्यते सर्गः पञ्चभूतात्मको बुधैः ॥ १३ ॥
भिन्ना यद्यपि भूतानां प्रकृतिः प्रकृतेर्वशात् ।
तथापि पञ्चतत्त्वानामनुसारेण तन्त्रवित् ॥ १४ ॥
प्रत्येकतत्त्वप्राचुर्यं विमृश्य विधिपूर्वकम् ।
उपासनाधिकारस्य पञ्चभेदवर्णयत् ।

उपासनाः पञ्चविधा इत्थं निर्णयते स्फुटम् ॥ १५ ॥
आकाशस्याधिपो विष्णुरग्नेश्चापि महेश्वरी ।
वायोः सूर्यः क्षितेरीशो जीवनस्य गणाधिपः ॥ १६ ॥
गुरवो योगनिष्णाताः प्रकृतिं तञ्चधागताम् ।
परीक्ष्य कुर्य्युः शिष्याणामधिकारविनिर्णयम् ॥ १७ ॥
ऋतम्भरधिया ज्योतिः स्वरोदयसहायतः ।
उपासनाधिकारो वै निर्णेतु शक्यते ध्रुवम् ॥ १८ ॥
चित्तसंवेगवैराग्यधारणादिविनिर्णयम् ।
परीक्ष्य चास्यान्तरिकान् भावाँच्छिष्यस्य योगवित् ॥१९॥
तत्सम्प्रदायनियमं तेषां प्रकृतिसन्निभम् ।
करोति जीवकल्याणकल्पनाकलितान्तरः ॥ २० ॥

( Determination of the Right of Worship )

30. The creation is five-elemental and therefore the nature of man is also of five kinds. Although, due to the natural diversity there is always some difference in the natures of men, yet according to the Ākāśādi five Elements great sages adept in Tantra have divided men's right to worship into five kinds in accordance with the predominance of any one of the Ākāśādi five elements. In the worship of the five, the right to worship the five Deities is determined in this manner : The Lord of Ākāśa is Viṣṇu; Lord of Agni is Maheśvra; of Vāyu is Sūrya; of Pṛthivī is Śiva, and of Jala is Gaṇeśa. The Guru adept in Yoga should decide the right ot worship of the Śiṣya on the basis of his ( Śiṣya's ) five-fold nature. Truth containing wisdom, Svarodaya ( s. v ) and Astrology are the three bases with the help of which a right of worship can be

decided. After the determination of the right of worship in accordance with the worship of Five, when on the basis of tests of internal feelings and also on the basis of his emotions, aversion from worldly desires, and concentration, the sect and form is decided in consonance with his disposition then the welfare of the Śiṣya is assured.

अथ मन्त्रयोगाङ्गवर्णनम्

२१. भवन्ति मन्त्रयोगस्य षोडषाङ्गानि निश्चितम् ।
यथा सुधांशोर्जायन्ते कलाः षोडश शोभनाः ॥ १ ॥
भक्तिः शुद्धिश्चाऽऽसनं च पञ्चाङ्गस्याऽपि सेवनम् ।
आचारधारणे दिव्यदेशसेवनमित्यपि ॥ २ ॥
प्राणक्रिया तथा मुद्रातर्पण हवणं बलिः ।
योगो जपस्तथा ध्यानं समाधिश्चेति षोडश ॥ ३ ॥
भक्तेर्भेदास्त्रयो ज्ञेयाश्चाऽधिकारस्य भेदतः ॥
त्रैगुण्यभेदात्त्रिविधोऽधिकारोऽस्याः प्रकीर्त्तितः ॥ ४ ॥
शुद्धिश्चतुर्विधा प्रोक्ता चाऽऽसनं द्विविधं स्मृतम् ।
पञ्चाङ्गसेवनं गीतास्तोत्रपाठादिकं मतम् ॥ ५ ॥
आचारस्त्रिविधः प्रोक्तोऽधिकारास्तस्य सप्तवै ।
धारणा द्विविधा प्रोक्ता बाह्याभ्यन्तर भेदतः ॥ ६ ॥
षोडशाङ्गं विनिर्दिष्टं दिव्यदेशस्य सेवनम् ।
आविर्भवन्तीष्टदेवा अत्रैवाशु स्वभावतः ॥ ७ ॥
यदङ्गभूता न्यासाद्याः सैका प्राणक्रिया मता ।
भावबाहुल्यवत्त्वाद्धि बह्वयो मुद्राः प्रकीर्त्तिताः ॥ ८ ॥
देवानां प्रीतिकृज्ज्ञेयं तर्पणं हवनं बलिः ।
बाह्याभ्यन्तरभेदेन यज्ञभेदो द्विधा मतः ॥ ९ ॥

श्रद्धोपचारभेदेन पूजाया भेदकल्पना ।
जपस्य हि त्रयोभेदा ध्यानं बहुविधं मतम् ॥
परं समाधिरेकः स्यान्महाभावेतिनामकः ॥ १० ॥

## DESCRIPTION OF THE CONSTITUENT PARTS OF MANTRA YOGA

31. Just as the Moon is embelished with sixteen Kalās, so is the Mantra Yoga also embelished with sixteen constituent parts ( Aṅgas ). Bhakti, Śuddhi, Āsana, Pañcāṅgasevana, Ācāra, Dhāraṇā, Divyadeśa-sevana, Prāṇa-kriyā, Mudrā, Tarpaṇa, Havana, Bali, Yāga, Japa, Dhyāna, and Samādhi are the sixteen organs or parts of Mantra Yoga.

Bhakti has three divisions and with the difference of right and suitability of Upāsanā the rights of Bhakti are also three in accordance with Triguṇas. Śuddhi has four kinds and Āsana has two. On the basis of Gītā, Stotra, etc., which are five, is the ritual of Pañcāṅga-sevana so named. Inspite of three kinds of Ācāra the rights of Sādhakas are assumed to be seven. On the basis of Internal and External, the Dhāraṇā is also of two kinds. Divyadeśa-sevana has sixteen kinds in which quite naturally the manifestation of Deities takes place. Prāṇa-kriyā is one, but Nyāsa etc., are its parts. Being multi-expressional, the kinds of Mudrās are numerous. Tarpaṇa, Havana, and Bali are loved by Deities. On the basis of external and internal, the Yajña is of two kinds. The Pūjā is conceived in accordance with the difference in reverence, and the kinds of Pūjā are differentiated in accordance with faithfulness. Japa is threefold. Although, in

accordance with the difference of Upāsanā, Dhyāna being manifold ( in accordance with the worship of Five Deities ) yet Samādhi is of only one kind. This Samādhi of Mantra Yoga is called Mahābhāva.

अथ भक्तिवर्णम्

३२. भक्तिस्तु त्रिविधा ज्ञेया वैधी रागात्मिका परा ।
देवे परोऽनुरागस्तु भक्तिः सम्प्रोच्यते बुधैः ॥ १ ॥
विधिना या विनिर्णीता निषेधेन तथा पुनः ।
साध्यमाना च या धीरैः सा वैधी भक्तिरुच्यते ॥ २ ॥
ययाऽऽस्वाद्य रसान्भक्तेर्भावे मज्जति साधकः ।
रागात्मिका सा कथिता भक्तियोगविशारदैः ॥ ३ ॥
पराऽऽनन्दप्रदा भक्तिः परा भक्तिर्मता बुधैः ।
या प्राप्यते समाधिस्थैर्योगिभिर्योगपारगैः ॥ ४ ॥
त्रैगुण्यभेदात्त्रिविधा भक्ता वै परिकीर्त्तिताः ।
आर्त्तो जिज्ञासुरर्थार्थी तथा त्रिगुणतः परः ॥
पराभक्त्यधिकारी यो ज्ञानिभक्तः स तुर्यकः ॥ ५ ॥
उपासकाः स्युस्त्रिविधास्त्रिगुणस्याऽनुसारतः ।
ब्रह्मोपासक एवाऽत्र श्रेष्ठः प्रोक्तो मनीषिभिः ॥ ६ ॥
सगुणोपासना या स्यादवतारप्रपूजनम् ।
विहिता ब्रह्मबुद्ध्या चेदत्रैवान्तर्भवन्ति ताः ॥ ७ ॥
सकाम बुद्ध्या विहितं देवर्षिपितृपूजनम् ।
द्वितीयश्रेणिका ज्ञेयास्तत्कर्त्तारस्तथा पुनः ॥ ८ ॥
तृतीय श्रेणिकास्ते स्युः क्षुद्रशक्तिसमर्चकाः ।
प्रेताद्युपासनं चैव निम्नश्रेणिकमुच्यते ॥ ९ ॥
ब्रह्मोपासनमेवाऽत्र मुख्यं परममङ्गलम् ।
निःश्रेयसकरं ज्ञेयं सर्वश्रेष्ठं शुभावहम् ॥ १० ॥

## DESCRIPTION OF BHAKTI

32. There are three kinds of Bhakti, viz. Vaidhi bhakti; Rāgātmikā-bhakti and Parā-bhakti. Exclusive attachment towards ones worshipped Deity is called Bhakti by persons of composed mind. Determined by procedural restrictions and feasibility is the Bhakti called Vaidhī. Infusing sense of devotion the Bhakti which absorbs a Sādhaka in a particular attachment is called Rāgātmikā. The Bhakti providing Paramānanda ( Supreme Bliss ) is called Parā-bhakti, which a Yogī adept in Yoga obtains in the state of Samādhi. According to the differentiation of Triguṇa, a Bhakta ( Devotee ) is also of three kinds, viz. Ārta, Jijñāsu and Arthārthī. There is a fourth kind also known as Jñānī, which is above the Triguṇas. Only a Jñānī devotee is entitled to Parā-bhakti. In accordance with the Triguṇa differentiation the worshippers are of three kinds. Brahmopāṣaka is the best of all—so has been said by the erudites. Saguṇa-worshippers through Brahmabuddhi and Avatāra-worshippers also through Brahmabuddhi come under this very category. The worshippers of Sages ( Rṣis ), Deities ( Devatā ), and Fathers ( Pitaras ) through selfish intellect are considered second raters while worshippers of petty powers are regarded as third raters. The worship of Demigods and Pretas, etc., comes under this third category. The worship of the first kind, viz., the Brahmopāsanā is most prosperous and being of Supreme good is worth knowing as the best of all.

अथ शुद्धिवर्णनम्

३३. काय-चित्त-दिशा-स्थानभेदाच्छुद्धिश्चतुर्विधा ।

ओरियन्टालिया
पु.३७/१०९
गोपाल मन्दिर लेन
वाराणसी

यद्वा—

स्थानशुद्धिश्च दिक्शुद्धिर्बाह्यशुद्धिस्तथैव च ॥ १ ॥
अन्तःशुद्धिरिति प्रोक्तास्ताश्चतस्रो यथाक्रमम् ॥
स्थानशुद्ध्या पुण्यवृद्धिः पावित्र्यञ्च प्रजायते ॥ २ ॥
दिक्शुद्ध्याशक्त्यधिगमो बाह्यशुद्ध्यात्महृष्टता ।
इष्टदेवकृपाप्राप्तिश्चान्तःशुद्ध्येष्टदर्शनम् ॥ ३ ॥
समाधिसिद्धिर्भवति, योगी शुद्धीः समाचरेत् ॥

DESCRIPTION OF ŚUDDHI

33. On the basis of differentiation of Kāyā (body), Mana ( mind ), Dik ( Quarters ), and Sthāna ( Place ), Śuddhi is of four kinds. These are called in the order—Sthāna-śuddhi, Dikśuddhi, Bāhya (External, of Kāyā)-śuddhi. and Antaḥ( Mana )-śuddhi. The Sthāna-śuddhi increases piousness and virtuosness. From Dik-śuddhi one obtains Śakti ( power ). From Bāhya or Kāya-śuddhi one gets self-rejoicing and the kindness of Iṣṭa-Davatā ( Worshipped Deity ). And from Antaḥ-śuddhi one obtains the vision of his Iṣṭadevatā and Samādhi. A Yogī should always observe all these four Śuddhis.

( दिक्शुद्धिः )

३४. आसीनः प्राङ्मुखोनित्यं जपं कुर्याद्यथाविधि ।
रात्र्यावुदङ्मुखः कुर्याद्दैवं कार्यं सदैव हि ॥ ४-५ ॥
दिक्शुद्ध्या साधकः सिद्धिं साधने लभतेऽञ्जसा ।
मनश्च वश्यतां यातीत्यतः कार्या प्रयत्नतः ॥ ६ ॥

( Dik-śuddhi )

34. Sitting with his face either towards east or north, one should perform Japa properly, and in

the night sitting with face towards north always perform rites of the Devatā. Through Dik-śuddhi a Sādhaka obtains Siddhi in his Sādhanā. Therefore a careful Yogī should always observe Dik-śuddhi.

( स्थानशुद्धिः )

३५. गोमयेन यथा स्थानं कायो गङ्गोदकेन च ।
पञ्चशाखायुतं देशं तथा सिद्धिप्रदायकम् ॥ ७ ॥
गोशाला वै गुरोर्गेहं देवायतन-काननम् ।
पुण्यक्षेत्रं नदीतीरं सदा पूतं प्रकीर्त्तितम् ॥ ८ ॥

( Sthāna-śuddhi )

35. Just as the body is purified with Ganges-water, so is it proper to purify a place with cowdung. A place under the five kinds of trees, viz. Aśvattha ( Ficus Religiosa ), Baṭa ( Ficus Indica ), Āmalakī ( Emblic Myrobalan ), Bilva ( Aegle Marmelos ), and Aśoka ( Jonesia Asoka Roxb. ) known as Pañcavaṭī, is the one which gives all Siddhis ( Accomplishments ). Gośālā ( Cowpen ); Guru's house, Temple, Forest, Tirtha ( a Sacred place ), and a Nadī-taṭa ( River bank ) are the places always regarded as sacred.

( कायशुद्धिः )

३६. स्थानमूलाः क्रियाः सर्वाः श्रुतिस्मृत्युदिता नृणाम् ।
तस्मात्स्नानं निषेवेत श्री-पुष्ट्यारोग्यवर्द्धनम् ॥ ९ ॥
मान्त्रं भौमं तथाऽऽग्नेयं वायव्यं दिव्यमेव च ।
वारुणं मानसञ्चैव सप्तस्नानं प्रकीर्त्तितम् ॥ १० ॥
आपोहिष्ठादिभिर्मान्त्रं भौमं देहप्रमार्जनम् ।
आग्नेयं भस्मनास्नानं वायव्यं गोरजः स्मृतम् ॥ ११ ॥

यत्तदाऽऽतपवर्षेण स्नानं दिव्यमिहोच्यते ।
वारुणं चावगाहः स्यान्मानसं विष्णुचिन्तनम् ॥ १२ ॥
अनन्तादित्यसङ्काशं वामदेवं चतुर्भुजम् ।
शङ्खचक्रगदापद्ममुकुटं शेषशायिनम् ॥ १३ ॥
प्रभूतसत्त्वसम्पन्नं ध्यायेन्नारायणं विभुम् ।
अथ स्नानं प्रकुर्वीत यथा शास्त्रविधिः स्मृतिः ।
मलप्रक्षालनं स्नानं स्वशाखोक्तं समाचरेत् ॥ १४ ॥
ताम्रपात्रं सदूर्वं च सतिलं सजलं तथा ।
गृहीत्वा स्वेष्टदेवस्य प्रीतये स्नानमाचरेत् ॥ १५ ॥
गुरुपङ्क्तिं तु सन्तर्प्य तर्पयेदिष्टदेवताम् ।
मान्त्रं स्नानं साधको वै नित्यं कुर्याद्यथाविधि ॥ १६ ॥

( Kāya-Śuddhi )

36. In the process of Sādhanā bathing is the first thing for a person—so has been laid down by the Vedas and Dharmaśāstras. A further speciality about this bathing is that it adds both to the nutrition and health of the body. Bathing is of seven kinds, viz. Mantra-snāna, Bhauma-snāna, Āgneya-snāna, Vāyavya-snāna, Divya-snāna, Vāruṇa-snāna, and Mānasa-snāna. Bathing with water along with the recitation of "Apohiṣṭhā"[1] etc., Mantras is called Mantra-snāna. Rubbing the body well with a towel is called Bhauma-snāna. Smearing the body with Bhasma ( remnants of oblation poured in a Yajña ) is called Āgneya-snāna. Smearing the body or bringing it in contact with Goraja ( a particle of dust on a cow-hair ) is called

1. Rv. X. 9, 1; Av. I. 5, 1; Sv. II. 1187; Vaj Sam, XI. 50; Tait. Sam. IV. 1, 5, 1; etc.

Vāyavya–snāna. Bathing directly in rain water when simultaneously there is also sunshine, is called Divya-snāna. Bathing dipped under water is called Vāruṇa snāna. Cnncentration on Lord Viṣṇu is called Mānasa-snāna. Concentration upon the form of Viṣṇu, brilliant as millions of Suns, Vāmadeva, four–armed, holding Śaṅkha ( conch–shell ), Cakra ( discus ), Gadā ( club ), and Padma ( lotus ), wearing a Mukuṭa ( diadem ), lying on Śeṣa ( King of Serpents ), and full of Sattva-Guṇa, is called Mānasa–snāna. One should take his bath according to the procedures laid down in his sect so that the impurities of the body are removed. Holding a copper pot filled with Dūrvā ( a grass, Panicum Dactylon ) and Til ( Sesamum indicum ) one should take his bath for the pleasure of his Iṣṭa–devatā. First of all he should present libations of water ( Tarpaṇa ) to the line of Gurus, and then do the same to the Iṣṭa–devatā. In this manner it is proper for a Sādhaka to take the Mantra–snāna daily.

( अन्तःशुद्धि )

३७. अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वगृध्नुत्वं मार्दवं ह्रीरचापलम् ॥ २ ॥
तेजः क्षमा धृतिः शौचमद्रोहो नाऽतिमानिता ।
भवन्ति सम्पदो दैव्यश्चित्तनैर्मल्यकारणम् ॥ ३ ॥
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाऽभिजातस्य विद्यात्सम्पदमासुरीम् ॥ ४ ॥

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
दैवीं सम्पत्तिमासाद्य निस्त्रैगुण्यो भवेत्सुधीः ॥ ५ ॥

( Antaḥ-śuddhi )

37. Fearlessness, cheerfulness, Jñāna-yoga ( that is deep confidence in the procedures of obtaining Self-knowledge ), charity, control of senses, Yajña, study of Vedas and Śāstras, Tapa (austerity), simplicity, Ahiṁsā ( non-violence ), truth, refraining from anger, non-attachment to the fruits of action, peace of mind, discarding the evil tendencies, kindness, greedlessness, discarding egoism, feeling ashamed in committing an evil act, getting rid of fickleness of character, brilliance, mercy, patience, cleanliness, having no ill will towards others and not thinking too high of oneself—all these have been called divine wealth. Antaḥ-śuddhi is obtained by a constant practice of all these virtues. Pride, arrogance, roughness, inconsiderateness, etc. should be known as Demoniacal wealth. The aforesaid divine wealth is a means for emancipation and the demoniacal wealth keeps a man in bondage. Therefore it is proper for intelligent persons to always practice the divine wealth and thus proceed on the path of Emancipation.

आसन वर्णन

३८. प्रधानतो मन्त्रयोग आसने द्वे हितप्रदे ।
पद्मं च स्वस्तिकं चैव तथा तच्छुद्धिरुच्यते ॥ १ ॥
भेदशुद्धिक्रियाभ्यासादासनं शुद्ध्यति ध्रुवम् ।
यत्रास्यते साधकेन भेदास्तस्य॰ पृथक्-पृथक् ।
वेदेषु तन्त्रेषु तथा कथिता मुनिपुङ्गवैः ॥ २ ॥

सकामाकामं भेदेनोपासनायाश्च भेदतः ।
कामनातारतम्याच्च निर्णीतान्यासनानि वै ॥ ३ ॥

धारणाशुद्धितो मन्त्रोच्चारणादपि शुद्ध्यति ।
आसनं तच्च द्विविधं कर्मोपासनभेदतः ॥ ४ ॥

बहुशो वर्णितं कर्मोपासनाकाण्डयोः स्फुटम् ।
निर्णीतमासनविधैर्विज्ञानं विधिपूर्वकम ॥ ५ ॥

परमात्मदर्शिभिः पूर्वैर्हठयोगविशारदैः ।
योगिनां श्रेयसे सिद्धिरासनस्य प्रकीर्त्तिता ॥ ६ ॥

## DESCRIPTION OF ĀSANAS

38. Being helpful in Mantra yoga, chiefly only two postures ( Āsanas ) have been accepted, which are Svāstika-Āsana and Padma-Āsana. Āsana-Śuddhi ( purification of Āsana ) is done by differentiation of Āsana, purification of Āsana and practice of Āsana. The object on which a Sādhaka should sit has been variously specified by the sages in Vedas and Tantras. The differences in Āsanas have been determined on the basis of worship with or without desire, mode of worship, and the motive sought. The Āsana is purified by the purification of Dhāraṇā ( Concentration ), and recitation of Mantras. Āsana has been determined in various ways in accordance with rituals and modes of worship in the chapter dealing with these two subjects. Science of practice of Āsanas has been methodically laid down by former self-seeing sages adept in the essence of Haṭha-Yoga. Perfect accomplishment of Āsana is extremely beneficial for Yogis.

( आसन भेद )

३९. सुचैलं काम्बलं कौशं सिंहव्याघ्रमृगाजिनम् ।
एतेषामासनं शुद्धं सिद्धये वैफलाय च ॥ १ ॥
काम्यार्थं कम्बलं चैव श्रेष्ठं च रक्तकम्बलम् ।
कृष्णाजिने ज्ञानसिद्धिर्मोक्षः स्याद्व्याघ्रचर्मणि ॥ २ ॥
कुशासने भवेदायुश्चैलं व्याधिविनाशनम् ।
योगसिद्धिप्रदाने तु चैलाजिनकुशोत्तरम् ॥ ३ ॥
धरण्यां दुःखसम्भूतिर्दौर्भाग्ये दारुजासने ।
वंशासने दरिद्रः स्यात्पाषाणे व्याधिपीडनम् ॥ ४ ॥
तृणासने यशोहानिः पल्लवे चित्तविभ्रमः ।
जपध्यानतपोहानिर्वसनासनतो भवेत् ॥ ५ ॥
नादीक्षितो विशेज्जातु सिंहव्याघ्राजिने गृही ।
उदासीनवदास्येत स्नातकब्रह्मचारिभिः ॥ ६ ॥
पृथिवीमन्त्रस्य च ऋषिर्मेरुपृष्ठ उदाहृतः ।
सुतलं च तथाच्छन्दः कूर्मो देवोऽस्य कीर्त्तितः ॥ ७ ॥
आसने विनियोगः स्यादासने सुखदे विशेत् ।
जपार्चनादिकं कुर्यादन्यथा निष्फलं भवेत् ॥ ८ ॥

( Differentiation of Seat ( Āsana )

39. Seats of a good piece of silken cloth, blanket, sheet made of Kuśa grass ( Poa cynosuroides ), lion skin, tiger-skin, and deer-skin are considered extremely pure and only these are accomplishers of the desired aims. Blanket is good for acts done from interested motives, but here the seat made of red blanket is considered best. Seat of a black deer-skin gives accomplishment of knowledge; Tiger-skin gives emancipation;

Kuśa seat gives longevity, and seat of silken cloth is destroyer of diseases. A seat prepared by placing in sequence, first, the Kuśa-āsana, then deer-skin over it, and then on the top a silken cloth, gives suceess in Yoga Sādhanā.

Now, painful or prohibited Āsanas (seats) are being described: By using earth as a seat one gets pain; by using wooden seat there is the beginning of misfortune; by using a seat made of bamboo there is poverty; by using stone seat there is suffering from disease; by using a straw seat there is loss of fame; by using a seat of leaves there is insanity, and by using a seat made of cloth there is loss of Japa, Dhyāna and Tapa. Therefore, seats of these materials are prohibited. A householder, without initiation from a Guru, should never sit on seats of lion-skin, tiger-skin and black deer-skin. A householder can sit on such seats only with the permission of a Guru. But a chaste student can sit on such seats like an indifferent person. Sitting on a proper seat reciting the name of the Ṛṣi of Pṛthivī-mantra—that is after reciting the meter etc. in order of Meru-pṛṣṭha, etc, and purifying the seat with "Asane-viniyogah", when one comfortably performs Pūjā, then he can accomplish his desired aims. Doing otherwise the performance of Sādhana becomes fruitless.

### पञ्चाङ्ग सेवन वर्णन

४०. गीतासहस्रनामानि स्तवः कवचमेव च ।
हृदयं चेति पञ्चैते पञ्चाङ्गं प्रोच्यते बुधैः ॥ १ ॥

स्वोपासनानुसारेण गीतायाः पठनाद्ध्रुवम् ।
सहस्रनामाध्ययनात्स्वपद्धत्यनुसारतः ॥ २ ॥
स्तोत्रस्यकवचस्याऽपि हृदयस्य च पाठतः ।
योगसिद्धिमवाप्नोति योगी विगतकल्मषः ॥ ३ ॥
गीता पञ्चविधा प्रोक्ता पञ्चोपासनभेदतः ।
भगवत्सूर्यशक्तीनां गणेशस्य शिवस्य च ॥ ४ ॥
तथा सहस्रनामाद्या विविधाः परिकीर्त्तिताः ।
अनेकोपासनाभेदाद्विज्ञेया गुरुदेवतः ॥ ५ ॥
गीतासुवर्णितं ह्येकं जगज्जन्मादिकारणम् ।
विचित्रभावशबलं विज्ञानं ब्रह्मणः स्फुटम् ॥ ६ ॥
ब्रह्मोपासनतां यान्ति यतः पञ्चाऽप्युपासनाः ।

## DESCRIPTION OF PAÑCĀNGA-SEVANA
( Serving the Five Organs )

40. Gītā, Sahasranāma ( Thousand names of the Deity ), Stava, ( Panegyric ), Kavaca ( Amulet ), and Hṛdaya (Essence of knowledge) have been enumerated by the erudites as Pañcāṅga ( Five Organs ). By daily reading of Gīta according to one's own sect of worship and recitation of Sahasranāma, Stava, Kavaca and Hṛdaya according one's own sectarial procedures, a Yogī getting rid or impurities achieves Yoga-Siddhi ( fulfilment of Yogic Aims ). According to the worship of Five Deities ( Pañca-devatā ) the number of Gitās is also five, viz. Bhagavadgītā, Gaṇeśa-Gītā, Bhagavatī-gītā, Sūrya-gītā, and Śiva-gītā. Similarly there are five separate numbers of Sahasranāmas also.

And according to different sects of worship the Stavas, Kavacas and Hṛdayas are many, and these be

learnt from instructions of one's Guru. In all the Gītās, with reference to the cause and creation of world etc., a mysterious dispositional science of unique Brahman is described, because Pañcopāsanā ( Worship of Five Deities ) is nothing but Brahmopāsanā.

### आचार वर्णन

४१. आचारस्त्रिविधः प्रोक्तः साधाकानां मनीषिभिः ।
दिव्यदक्षिणवामाश्चाधिकाराः सप्त कीर्त्तिताः ॥ १ ॥
सप्ताधिकारा विदुषः साधकस्य मताइमे ।
दीक्षा ततो महादीक्षा पुरश्चरणमेत्र च ॥ २ ॥
तृतो महापुरश्चर्याऽभिषेकस्तदनन्तरम् ।
षष्ठो महाभिषेकश्च तद्भावोऽन्तिम ईरितः ॥ ३ ॥
साधकोऽनेन लभते मोक्षं नाऽस्तीह संशयः ॥
एषां सप्ताधिकाराणां नामानि विविधानि वै ॥ ४ ॥
तन्त्रादिशास्त्रे कथितान्याचारस्याऽनुसारतः ।
परस्परं विप्रतीपावाचारौ वामदक्षिणौ ॥ ५ ॥
द्वयोरभिन्नलक्ष्यत्वेऽप्येकः प्रवृत्तिनिष्ठितः ।
निवृत्तिनिष्ठो ह्यपरः प्रवृत्तिर्हि निसर्गजा । ६ ॥
महाफला निवृत्तिस्तु विज्ञेया वेदवादिभिः ।
अतो ह्युपासनायां वै आचारोद्विविधो मतः ॥ ७ ॥
उपासनान्तर्भावा वै त्रिविधाश्चाऽपि शुद्धयः ।
आचारैः परिचीयन्ते प्रोक्तमेतन्मनीषिभिः ॥ ८ ॥
स्वाचारभेदा विज्ञेया गुरुदेवोपदेशतः ॥
निवृत्तिमार्गपथिका रतायत्रानिसर्गतः ॥ ९ ॥
दिव्याचारः स भवति यस्तृतीयतया मतः ।
द्वौ वामदक्षिणाचारौ विरुद्धौ हि परस्परम् ॥ १० ॥

दिव्याचारो नो विरुद्धः सर्वजीवहितप्रदः ।
वामः प्रवृत्तिपरको दक्षिणस्तु निवृत्तिगः ॥
दिव्याचार उभाभ्यां वै परः श्रेयस्करो मतः ॥ ११ ॥

## DESCRIPTION OF ĀCĀRAS

41. For the benefit of Sādhakas the Ācāryas have formulated three kinds of Ācāras, viz., Divya, Dakṣiṇa and Vāma. And the rights of Sādhakas have been described as seven, viz. , Dīkṣā, Mahādīkṣā, Puraścaraṇa, Mahāpuraścaṇa, Abhiṣeka, Mahābhiṣeka, and Tadbhāva. Through these rights a Sādhaka doubtlessly can attain the state of emancipation. According to to Divya, Dakṣiṇa and Vāma the names of these seven rights of Sādhakas have been variously described in the Tantra literature, and these are current in different sects of Sādhakas. Dakṣiṇa and Vāma Acāras are mutually opposite. Although the aim of both originates from Nivṛtti ( non-attachment ), yet ( in practice ) one is Pravṛtti–inclind and the other Nivṛtti-inclind. In the disposition of men Pravṛtti (attachment) is quite natural, but Nivṛtti is highly fruitful, and therefore in worship also the description of these Ācāras can easily be seen. Aeāras are the expression of inherent dispositions and threefold purifications of worship—so has been said by the erudites. One should learn the difference of his own Ācāra from his Guru. The Ācāra in which persons fully qualified in Nivṛtti-mārga are naturally absorbed, is called Divyācāra, and this is different from the two former Ācāras. Vāma and Dakṣiṇa Ācāras are mutually opposed but Divyācāra is not opposed to either, and therefore is beneficial

to all. Vāma. ācāra is dependent on Pravṛtti and Dakṣiṇa on Nivṛtti; but Divyācāra is above both Pravṛtti and Nivṛtti. Therefore, being above conflict it is regarded as the bestower of Supreme Bliss.

( लता-साधन )

४२. उपासना-विधौ यस्तु भावो वाह्यक्रियाश्रयः ।
आचारः कथ्यते सोऽसौ तन्त्रशास्त्रप्रवर्त्तकैः ॥ १ ॥
विष्णु-सूर्य-गणेशानां शिवस्योपासनासु च ।
चतसृष्वयमाचारो भवत्येकविधः सदा ॥ २ ॥
द्विविधस्तु भवत्येष वाम-दक्षिणभेदतः ।
आचारः शक्तिपूजायां सर्वतन्त्रानुसारतः ॥ ३ ॥
शक्तिप्राधान्यतश्चाऽस्मिञ्छक्तिपूजाविधौ नृणाम् ।
साधनानां सुविस्तारः क्रियते तत्त्वदर्शिभिः ॥ ४ ॥
अधिकारोऽत्र पूजायां द्विविधो दृश्यते तथा ।
तन्त्रेषु बहुविस्तारः शक्तिपूजाविधेरभूत् ॥ ५ ॥
दक्षिणाचारतो योऽयं विपरीतो भवेदिह ।
वामाचारः स विज्ञेयस्तन्त्रशास्त्रविशारदैः ॥ ६ ॥
जनेसत्त्वप्रधाने तु दिव्याचारः प्रशस्यते ।
पश्याचारो रजोमुख्ये वामाचारश्च तामसे ॥ ७ ॥
वामाचारस्तु योऽयं वै वीराचारः स कथ्यते ।
लोककल्याणसिद्ध्यर्थं निर्णीतोऽसौ कलौयुगे ॥ ८ ॥
स्वां स्वां प्रकृतिमाश्रित्य जीवाः परवशाः कलौ ।
वामाचारमनुष्ठाय लप्स्यन्तेशुभमव्ययम् ॥ ९ ॥
एवं प्रवृत्तिकार्येषु निवृत्तेर्लक्ष्यतावशात् ।
नूनं प्रवृत्तिचेष्टासु घोरास्वपि च साधकः ॥ १० ॥

प्रभवेत्साधितुं सिद्धिमात्मनश्चोन्नतिं सदा ।
वामाचाररहस्यं वै ह्येतन्मुनिसमादृतम् ॥ ११ ॥
वामाचारक्रियामुख्यं लतासाधनवर्णनम् ।
विहितं तन्त्रमर्मज्ञैः, प्रायशः शक्त्युपासने ॥ १२ ॥
अन्येषु सम्प्रदायेषु युग्मोपासनवर्णना ।
विहिता यत्र, तत्रैव क्रियेयमुपवर्णिता ॥ १३ ॥

यथा द्वैविध्यमापन्नो दक्षिणाचार उच्यते ।
वामाचारे तथा चाष्टौ भेदाः प्रोक्ताहितान्त्रिकैः ॥ १४ ॥
वामाचारेऽधिकाराः स्युः सप्त वै परिकीर्तिताः ।
प्राप्यन्ते साधकैस्ते हि गुरुदेवकृपावशात् ॥ १५ ॥

महाभिषेके प्राप्नोति साधकः परिपूर्णताम् ।
शून्यो विधिनिषेधाभ्यां जीवन्मुक्तो भवेत्ततः ॥ १६ ॥
तथा गुरुकृपां प्राप्य तत्सारूप्यं प्रपद्यते ।
प्राधान्यं चात्र तत्त्वानां पञ्चानां हि विधीयते ॥ १७ ॥

गीयन्ते पञ्चतत्त्वानि शक्तिरूपाणिनिश्चितम् ।
अन्यत्र ब्रह्मरूपाणि तत्त्वानि कथितानि तु ॥ १८ ॥
अत्र सर्वं शक्तिमयं तत्साहाय्यात्परं पदम् ।
प्राप्तुं यतः परो लक्ष्यः साधनस्याऽस्यकीर्त्तितः ॥ १९ ॥

मनोवीर्यं तथा वायुः कारणस्थूलसूक्ष्मतः ।
भवन्ति त्वेकरूपाणि शक्तिरूपाणि चैव हि ॥ २० ॥
स्थूलशक्तिं विजित्याशु सूक्ष्मशक्तेः पराजयात् ।
कृपालाभो हि शक्तेश्च मुख्योलक्ष्योऽस्य कीर्तितः ॥ २१ ॥

शक्तेः स्थूलविभूतीनां पूजनात्तत्कृपावशात् ।
सेवनात्पञ्चतत्त्वानां साफल्यं स्यादुपासने ॥ २२ ॥

ऊर्ध्वरेतस्त्वसंप्राप्त्या मनसो वै पराजयः ।
तन्मात्राणां वशीकाराज्जित्वा सर्वांश्च वृत्तिकाः ।
स्वस्वरूपोपलब्धिर्हि लक्ष्यश्चास्यान्तिमं स्मृतम् ॥ २३ ॥

## LATĀ SĀDHANA

42. The external rituals, which have been incorporated in the procedure of Upāsanā are called Ācāras by the proponents of Tantra-śāstra. These Ācāras are always identical for Viṣṇu-worship, Sūrya-worship, Gaṇeśa-worship, and Śiva-worship; but in the Śakti-worship the Ācāra, according to all Tantra-śāstras, has been differentiated as of two kinds, viz., Vāmācāra and Dakṣiṇācāra. In this Śakti-worship, due to the predominance of Śakti, the Seers of Truth have greatly elaborated the procedures, and the rights also have been laid down as two. In the Tantras there is great deal of elaboration of the Śakti-worship. The sages adept in Tantraśāstra have called Vāmācāra as that which is opposite of Dakṣiṇācāra. when the Sādhaka is Sāttvika the Divyācāra is beneficial. For a Rājasika Sādhaka Paśyācāra is beneficial, while a Tāmasika Sādhaka is qualified for Vāmācāra. Vāmācāra is also known as Vīrācāra. This has been decided to be generally beneficial in Kaliyuga. In the Kaliyuga era men, being slaves to their respective dispositions, can derive undecaying benefit from this Ācāra,

In this manner, due to the inclusion of the aims of Nivṛtti even in the Pravṛtti efforts, a Sādhaka, elevating his self, can attain Siddhis through these efforts of extreme Pravṛtti. This is the secret of Vāmācāra respected even by the Sages. Usually, it is connected

with Śakti-worship. The Tantras describe the Latā Sādhana dominated by Vāmācāra actions. But even in the four-sects of Vaiṣṇavites, etc., where the procedure or dual-worship is prevalent, this action is sporadically described in some Tantras. Just as there are two kinds of Dakṣiṇācāra, similarly the Tantrikas enumerate eight kinds of Vāmācāra. In this Ācāra there have been laid down seven rights of a Sādhaka, which he obtains from his Guru, as he graduallv progresses in his Sādhanā. In the Mahābhiṣeka, a Sādhaka achieves perfection, becoming rid of ritual prohibitions enjoys emancipation, and obtaining the kindness of Guru becomes one with the Brahman. In this Ācāra there is a dominance of the Five Elements. These Five Elements are considered as endowed with Śakti. In other Ācāras everything is regarded as endowed with Brahman, but in this ( Vāmācāra ) everything is Śakti-maya. And attainment of Supreme state through the help of Śakti is the ultimate aim of this Ācāra. Mānas, Vāyu, Vīrya—these three causes are one in both subtle and gross forms, and are Śaktirūpa ( of the form of Śakti ). Performance of Japa through Gross-Śakti and then soon progressing to Subtle-Śakti, the attainment of benediction of Śakti is the primary aim of this ( Vāmācāra ) Sādhanā. The worship of gross attributes of Śakti, the achievement of the favour of these attributes, attainment of success in Upāsanā through the service of the Five Elements, conquering the mental disposition through the attainment of chastity, conquest of tendencies through taming of Tanmātras, and attainment of Selfhood

through the favour of Nature, is the ultimate aim of this Sādhanā.

( सप्त-अधिकार )

४३. यदोपदिशते मन्त्रं शिष्यं कृत्वा दया गुरुः ।
स एव दीक्षासंस्कारोवर्णितो मुनिपुङ्गवैः ॥ १ ॥
ततस्तु साधकं योग्यं ज्ञात्वा प्रारभते गुरुः ।
गुरुलक्ष्यसमायुक्ताः क्रिया योगस्य शोभनाः ॥ २ ॥
उपदेष्टुं निजं शिष्यं तदा नद्धं प्रतिज्ञया ।
कथितेयं महादीक्षा तन्त्रशास्त्रविशारदैः ॥ ३ ॥
गुरुलक्ष्यसमायुक्तसाधनेनेह साधकः ।
येन क्रमेण संसिद्धिं मन्त्रस्पाप्नोति शर्म्मदाम् ॥ ४ ॥
तदेवाऽत्र महाधीभिः पुरश्चरणमीरितम् ।
ग्रहणादिशुभे काले रीत्या सामान्यया किल ॥ ५ ॥
क्रियते यो मन्त्रजपः तत्पुरश्चरणं मतम् ।
क्रियाविशेषसंसाध्या कालसाध्योपदेशतः ॥ ६ ॥
साध्या च या पुरश्चर्य्या सा महादिः प्रकीर्तिता ।
लब्ध्वा सिद्धिं पुरश्चर्य्याद्वारा साधक उन्नतः ॥ ७ ॥
अधिकारी यदा जातः सद्गुरोः कृपया तदा ।
योग्यं ज्ञात्वाऽऽनन्दराज्ये रहस्यमनुशास्ति तम् ॥ ८ ॥
एषोऽभिषेको विद्वद्भिस्तान्त्रिकैः परिकीर्तितः ।
पञ्चदेवात्मकाः पञ्च सम्प्रदाया श्रुताः त ॥ ९ ॥
श्रूयन्तेऽस्यैव नामानि तेषु नूनं पृथक् पृथक् ।
अत्युन्नतैस्तु संस्कारैः संस्कृतं साधकं गुरुः ॥ १० ॥
स्वस्मिन्यदा मेलयति स महादिः प्रकीर्तितः ।
आध्यात्मिकोन्नतिद्वारोच्चावस्थां प्राप्य साधकः ॥ ११ ॥

नामरूपैकताज्ञाने सामर्थ्यं लभते बहु ।
सर्वोत्तमाधिकारोऽयं बुधैस्तद्भाव ईर्यते ॥ १२ ॥
साधकोऽनेन भावेन स्वेष्टदेवैकतां दृढाम् ।
संस्थाप्याऽन्ते महाभावं लभते ब्रह्मविन्मतम् ॥ १३ ॥

## SEVEN ADHIKĀRAS or RIGHTS

43. When showing favour a Guru instructs the Devatā and Mantra to the Śiṣya then that ritual is called Initiation ( Dīkṣā ) ( 1 ). After this, considering the Sādhaka as deserving, when the Guru starts iustructing the Yoga-kriyās embodying his aims along with practical procedures besides binding the Śiṣya with vows, then this second and higher right is called Mahādīkṣā ( 2 ) . The procedure embodying the aims of the Guru with which the Sādhaka gradually attains Mantra-siddhi, is called—Puraścaraṇa ( 3 ). That Puraścaraṇa which is done according to the ordinary procedures during auspicious occasions of Eclipses etc., is connoted by the word "Puraścaraṇa". And that Puraścaraṇa which is performed with special rites, at special times, and through instructions, is called "Mahāpuraścaraṇa". ( 4 ). With the attainment of Siddhis through Puraścaraṇa a Sādhaka qualifies for still higher rights. When the Guru considers a Śiṣya worthy of receiving secret instructions regarding procedures of Sādhanā, then revealing these secrets to the Śiṣya a Guru entitles him ( Śiṣya ) to the kingdom of bliss. This procedure is called Abhiṣeka ( Consecration ) ( 5 ). In the respective sects of the worship of Five Deities this Abhiṣeka has been given different names. When through most developed rituals the Guru,

making the Śiṣya like himself, assimilates him within himself then this is called Mahābhiṣeka ( 6 ) or Great Consecration. In some Tantras this is known as Pūrṇābhiṣeka ( Complete Consecration ). Through spiritual progress when a worshipper, achieving the highest state, becomes capable of obtaining the unity of name and form, then that best of all rights is called Tadbhāva ( Becoming that ) ( 7 ). Through this Bhāva the Sādhaka begins to manifest a unity with his Iṣṭa-Devatā, and through this very state he attains the Mahābhāva or the Samādhi of Mantra-yoga.

( धारणा-वर्णन )

४४. बाह्याऽभ्यन्तरभेदेन धारणाद्विविधा मता ।
सहायतां प्रकुरुते मन्त्रयोगे हि धारणा ॥ १ ॥
बाह्यवस्तुमनोयोगाद बाह्य भवति धारणा ।
अन्तर्जगत्सूक्ष्मद्रव्ये मनोयोगान्मताऽपरा ।
श्रद्धायोगसमभ्यासात्स्फुटं सिध्यति धारणा ॥ २ ॥

## DESCRIPTION OF DHĀRAṆĀ OR CONCENTRATION

44. With the differentiation of External and Internal, Dhāraṇā is of two kinds. Dhāraṇā is of extreme help in Mantra-yoga. Through Concentration of mind in external objects one attains the Bahirdhāraṇā ( External Concentration ), and through concentration of mind upon subtle-most objects of innermost world, one attains Antardhāraṇā ( Internal Concentration ). The perfect accomplishment of Dhāraṇā originates from faith and Yoga.

( धारणाऽधिकार वर्णन )

४५. धारणासिद्धिमासाद्य सिद्धिं वै ध्यानमन्त्रयोः ।
प्राप्नोति साधको नित्यं मन्त्रयोगपरायणः ॥ १ ॥
भक्तिर्जपस्य ससिद्धिराचारः प्राणसंयमः ।
साक्षात्कारो देवताया दिव्यदेशेषु नित्यशः ॥ २ ॥
देवशक्तिविकाशो वै हीष्टदर्शनमेव च ।
लभ्यन्ते धारणासिद्धया सर्वाणीति विनिश्चयः ॥ ३ ॥
स्थूलसूक्ष्मक्रिया या वै धारणासिद्धिलब्धये ।
विज्ञेया योगमर्मज्ञाद् गुरुदेवाद्यथाविधि ॥ ४ ॥

( DESCRIPTION OF RIGHTS OF DHĀRAṆĀ )

45. By a perfect accomplishment of Dhāraṇā a Yogi can achieve Mantra-siddhi and Dhyāna-siddhi ( accomplishment of Meditation ). Bhakti, Ācāra, Prāṇa-saṁyama ( control of vital breaths ), Japa-siddhi, Devatā-sānnidhya ( proximity with the Deity ), manifestation of Divine power in Divyadeśa, etc., and the vision of Iṣṭa-devatā, are all obtainable only through the perfect accomplishment of Dhāraṇā. There are various gross and subtle practices for the accomplishment of Dhāraṇā, which should be poperly learnt from a Guru.

( मन्त्रों के दस संस्कार )

४६. जननं जीवनं पश्चात्ताडनं बोधनं तथा ।
अथाऽभिषेको विमलीकरणाऽऽप्यायने पुनः ॥ १ ॥
तर्पणं दीपनं गुप्तिर्दशैता मन्त्रसंस्क्रियाः ।
मन्त्राणां मातृकायन्त्रादुद्धारो जननं स्मृतम् ॥ २ ॥

स्वर्णादि पात्रे संलेख्य मातृकायन्त्रमुत्तमम् ।
कश्मीरचन्दनेनाऽपि भस्मना वाऽथ सुव्रते ॥ ३ ॥
काश्मीरं शक्तिसञ्चारे चन्दनं वैष्णवे मनौ ।
शैवे भस्म समाख्यातं मातृकायन्त्रलेखने ॥ ४ ॥
मन्त्रोष्टदलपद्मो हि कार्यः पूर्वं यथाविधि ।
कादिमान्ताः पञ्चवर्गा दिक्षु पूर्वादितो न्यसेत् ॥ ५ ॥
योदिवान्ताः शादिहान्ता लक्ष्मीशे प्रविन्यसेत् ।
चतुरस्रं चतुर्द्वारं दिक्षु वं ठं विदिक्षु च ॥ ६ ॥

( अपिच )

व्योमेन्द्वौरसनार्णकर्णिकमचां द्वन्द्वै स्फुरत्केसरम् ।
वर्गोल्लासिवसुच्छदं वसुमतीगेहेन संवेष्टितम् ॥ १ ॥
पंङ्क्तिक्रमेण विधिना जननं वै विधीयते ॥ २ ॥
प्रणवाऽन्तरितान्कृत्वा मन्त्रवर्णाञ्जपेत्सुधीः ।
प्रत्येकं शतवारं तु जीवनं तदुदीरितम् ॥ ३ ॥
मन्त्रवर्णान्समालिख्य ताडयेच्चन्दनाऽम्भसा ।
प्रत्येकं वायुबीजेन पूर्ववत्ताडनं मतम् ॥ ४ ॥
विलिख्य मन्त्रवर्णांस्तु प्रसूनैः करवीरजैः ।
तन्मन्त्रवर्णसङ्ख्याकैर्हन्याद्रेफेण बोधनम् ॥ ५ ॥
विलिख्याऽक्षरसंख्यातैरक्तपुष्पहयाऽरिभिः ।
मन्त्रवर्णान्वह्निनैकमभिमन्त्र्य सकृत्सकृत् ॥ ६ ॥
तृत्तन्मन्त्रोक्त विधिनाऽभिषेकस्तु प्रकीर्त्तितः ।
अश्वत्थपल्लवैःसिञ्चेन्मंन्त्री मन्त्रार्णसंख्यया ॥ ७ ॥
सञ्चिन्त्य मनसा मन्त्रं सुषुम्नामूलमध्यतः ।
ज्योतिर्मन्त्रेण विधिवद्दहेन्मलत्रयं यती ॥ ८ ॥

तारं व्योमाऽग्निमनुयुग्दण्डी ज्योतिर्मनुर्मतः ।
स्वर्णेन कुशतोयेन पुष्पतोयेन वा तथा ॥ ९ ॥
तेन मन्त्रेण विधिवदाप्यायनविधिः स्मृतः ॥ १० ॥
मन्त्रेणवारिणा मन्त्रे तर्पणं तर्पणं मतम् ।
मधुना शक्तिमन्त्रेषु वैष्णवे चेन्दुमज्जलैः ॥ ११ ॥
शैवेघृतेन दुग्धेन तर्पणं सम्यगीरितम् ॥ १२ ॥
तारमायारमायोगो मनोर्दीपनमुच्यते ।
जप्यमानस्य मन्त्रस्य गोपनं त्वप्रकाशनम् ॥ १३ ॥
संस्कारा दशसम्प्रोक्ताः सर्वतन्त्रेषु गोपिताः ।
मान् कृत्वा सम्प्रदायेन मन्त्री वाञ्छितमाप्नुयात् ॥ १४ ॥

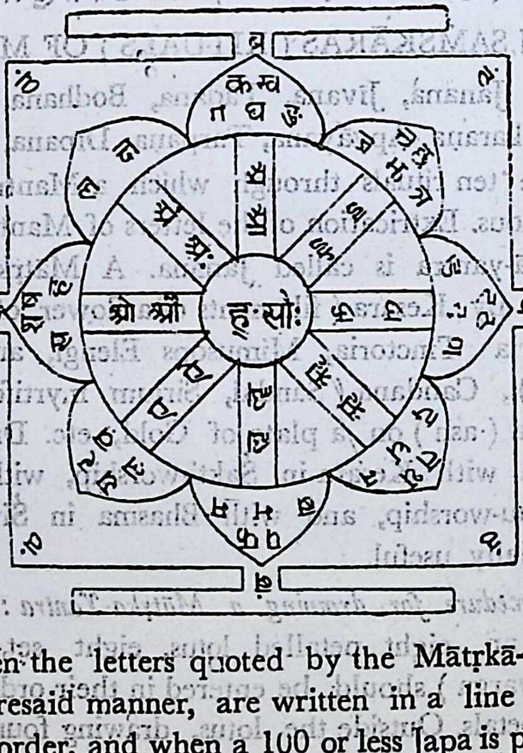
## TEN SAMSKĀRAS ( RITUALS ) OF MANTRA

46. Janana, Jīvana, Tāḍana, Bodhana, Abhiṣeka, Vimalīkaraṇa, Āpyāyana, Tarpaṇa, Dīpana, and Gupti are the ten rituals through which a Mantra is made efficacious. Extrication of the letters of Mantra through Matṛkā-yantra is called Janana. A Mātṛkā-yantra is drawn by Kesara ( filaments of a flower, of the plants Rottleria Tinctoria, Mimusops Elengi, and Meusa ferrea ), Candana ( Sandal, Sirium myrtifolium ), or Bhasma ( ash ) on a plate of Gold, etc. Drawing this Yantra with Kesara in Śakti-worship, with Candana in Viṣṇu-worship, and with Bhasma in Śiva-worship is specially useful.

*Procedure for drawing a Mātṛka-Yantra :* After drawing an eight petalled lotus, eight set of letters ( Aṣṭavarga ) should be entered in their order in these eight petals. Outside the lotus, drawing four gates and four angles, the lotus should be enclosed. On the four

corners of Yantra the Mantra "Ṭhaṁ" and on the gates Mantra "Baṁ" should be written. Vyoma or Hakāra, Indu or Sakāra, Aukāra, Rasanārṇa or Visarga—all these combined in the form of "Hsyauḥ" ( ह्स्यौः ) Mantra should then be placed in the pericarp of the lotus. Then, with two vowels in each the eight filaments of the lotus should be completed—entering two vowels in each, and then these filaments should be enclosed by a circle.

## MĀTṚKĀ-YANTRA



When the letters quoted by the Mātṛkā-yantra in the aforesaid manner, are written in a line their respective order, and when a 100 or less Japa is performed of each letter affixed with Praṇava, then this is called Jīvana.

Writing each letter of the Mantra separately, when they are individually struck with Sandal-water accompanied by Baṁ Mantra then this ritual is called, by the sages, Tāḍana.

Writing the letters of Mantra separately when according to the numbers of the letters of Mantra the letters are beaten with flowers of red oleander ( Nerium Odorum) with the accompaniment of Raṁ Mantra the ritual is called Bodhana.

Writing the letters of Mantra when according to the number of letters of Mantra each letter is consecrated by red oleander flowers accompanied by Raṁ Mantra, and after that according to the number of letters of the Mantra the letters are again bathed with a leaf of Aśvattha ( Ficus Religiosa ) then the ritual is called Abhiṣeka.

Contemplating the Mantra in the root-part and mid-part of Suṣumnā ( Spinal cord ) when the three impurities are burnt with "Oṁ Hrauṁ" Mantra the ritual is called Vimalīkaraṇa. ( The impurity which is produced in women is called "Māyika", that produced in men is called "Karmaṇā" and that produced by the interaction of both is called "Ānavya". These three impurities are obstacles in Sādhanā. )[1]. Tārā = Oṁ; Vyoma = Ha; Agni = Ra; Manu = Au; and Daṇḍ = M; All these combine to make "Oṁ Hrauṁ" which is called 'Jyotirmantra'. With accompaniment of

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1. Malatraya :—

आनव्यं कार्मणं मायिकं चेति मलत्रयम् ।
मायिको नाम योषोत्थं पौरुषं कार्मणं मलम् ।
आनव्यं तद्द्वयं प्रोक्तं निषिद्धं तन्मलत्रयम् ॥

the Jyotirmantra ( Om Hrauṁ ) when the letters of a Mantra are satiated properly in Gold water or Kusa ( Poa Cynosuroides ) water or flower water the ritual is called "Apyāyana". Offering libations of water to the Mantra with the accompaniment of the aforesaid Mantra ( Jyotirmantra ) is called Tarpaṇā. The Śāstras have laid down that Tarpaṇa of a Śakti-mantra is done with honey, a Viṣṇu-mantra with Camphor mixed water, and Śiva-mantra with milk.

Tārā = Om; Māyā = Hrīm; and Rāma = Śrīṁ—That is when illumination of a Mantra is performed with "Om Hrīṁ Śrīṁ" the ritual is called "Dīpana". And keeping that Mantra as extra-secret with which Japa is being performed is designated with the ritual "Gupti".

These are the Ten Saṁskāras of Mantras which are held very secret in the Tantras. According to one's respective sect the Mantrin performing Japa of a Mantra purified by these ten Saṁskāras, obtains the desired fruit.

अथ दिव्यदेश वर्णनम्

४७. यथा गवां सर्वशरीरजं पयः
पयोधरान्निःसरतीह केवलम् ।
परमात्माऽखिलगोऽपिशाश्वतो
गमाप्नोति स दिव्यदेशकैः ॥ १ ॥
ऽशा प्रोक्ता यथाऽत्र कथ्यन्ते ।
रेखा तथा च चित्रं च ॥ २ ॥
यन्त्रं पीठं च भावयन्त्रं च ।
हृदयं मूर्धा च षोडशैतेस्युः ॥ ३ ॥

यथाधिकारं लभते दिव्यदेशेह्युपासनाम् ।
योगसिद्ध्युपलब्धौ हि सहकारितया मता ॥ ४ ॥
धारणासहकारेण दिव्यदेशे प्रकाशते ।
इष्टदेवो मन्त्रयोगे दिव्यदेशो हितप्रदः ॥ ५ ॥
वेदेषु तन्त्रशास्त्रेषु दिव्यदेशस्य वर्णना ।
भेदश्च वर्णितो विज्ञैर्विस्तरेण महात्मभिः ॥ ६ ॥
कुर्यादावाहनं मूर्तौ मृण्मयादौ सदैव हि ।
प्रतिमायां जले वह्नौ नावाहनविसर्जनं ॥ ७ ॥

## DESCRIPTION OF DIVYADEŚA

47. Just as milk pervading the entire body of a cow comes out only through her udder, so also the Supreme Ātmā, though all-pervasive, develops only in the Divya-deśas ( divine places ). Tantras enumerate sixteen Divya-deśas, viz., Vahni, Ambu, Liṅga, Sthaṅḍila, Kuṇḍya, Paṭa, Maṇḍala Viśikha, Nitya-yantra, Bhāva-yantra, Pīṭha, Vigraha, Vibhūti, Nābhi, Hṛdaya, and Mūrdhā. A Sādhaka is instructed to worship in any of these Divya-deśas according to his qualifications. All these are extremely helpful in obtaining Yoga-siddhi. With the help of Dhāraṇā the Iṣṭadevatā manifests in the Divya-deśas. Divya-deśa-sevana is extremely beneficial in Mantrayoga. Detailed descriptions and the kinds of Divyadeśas have been variously given in the Vedas and Tantras. It is proper to start worship only after first invocating the Deity in earthen ( etc. ) idols. But invocation and discharge is not needed in case of a consecrated idol, in Agni purified with rituals, and in water.

अथ प्राणक्रिया वर्णनम्

४८. मनः प्राणा मरुच्चैतेऽभेदसम्बन्धयोगिनः ।
कार्यकारणरूपत्वं वायोः प्राणस्य चेष्यते ॥ १ ॥
अतः प्राणक्रियायोगयुक्ता न्यासाः प्रकीर्त्तिताः ।
प्राणायामस्य भेदा वै वर्णिता हठयोगिभिः ॥ २ ॥
मन्त्रयोगेऽपि सहितः प्राणायामो विधीयते ॥ ३ ॥
मन्त्रयोगे तथा केचिदाचार्या वै प्रचक्षते ।
प्राणायामो हि सहजः सर्वलोकहितप्रदः ॥ ४ ॥
न्यासा यद्यपि बहवः परं तत्र प्रधानता ।
सप्तानां ते तु विज्ञेया गुरुदेवोपदेशतः ॥ ५ ॥
साधारणोपासनार्थं करन्यासाङ्गन्यासकौ ।
उपकारितया प्रोक्तौ विस्तरोपासनासु तु ।
ऋष्यादिमातृकान्यासो ह्यनुष्ठेयतया मतः ॥ ६ ॥
दिग्दर्शनार्थं न्यासस्य प्राणायामस्य चैव हि ।
विन्यस्यतेऽत्रबोधाय तथोदाहरणं स्फुटम् ॥ ७ ॥

PRĀṆA-KRIYĀ

48. Mana, Prāṇa and Vāyu—all these three are bound into one relationship. Vāyu and Prāṇa are of the nature of Cause and Effect and therefore the Nyāsa has an unitary relationship with Prāṇāyāma. Detailed varieties of Prāṇāyāma have been given by Ācaryas of Haṭha-yoga. In Mantra-yoga also the Sahita-Prāṇāyāma has been adopted which is exteremely beneficial. Some Ācaryas have also advocated the Sahaja-Prāṇāyāma.

Nyāsa is of many kinds, but out of these only seven are considered important and they may be learnt from the Guru according to one's qualifications. In ordinary worship Kara-nyāsa and Aṅga-nyāsa only are useful,

In elaborate worship, however, Ṛṣi-nyāsa and Mātṛkā-nyāsa should always be performed. The examples of these are being given below.

( प्राणायामवर्णनम् )

४९. यदा प्राणं समारोप्य पूरयित्वोदरस्थितम् ।
प्रणवेन सुसंयुक्तां व्याहृतिभिश्च संयुताम् ॥ ८ ॥
गायत्रीं च जपेद्विप्रः प्राणसंयमने त्रयम् ।
पुनश्चैवं त्रिभिः कुर्यात् पुनश्चैवं त्रिसन्धिषु ॥ ९ ॥

## DESCRIPTION OF PRĀṆĀYĀMA

49. Withdrawing the Prāṇa from external objects of senses, it should be filled in the stomach. Then the Sādhaka should perform three times the Japa of Gāyatri-mantra associated with Praṇava and Vyāhṛti. And then again, performing Japa of Gāyatri-mantra thrice in each of the Sandhis ( joints ), he should complete the Prāṇāyāma.

( वाह्यमातृकान्यासः )

५०. ललाटेऽनामिकामध्ये विन्यसेन्मुखपङ्कजे ।
तर्जनीमध्यमानासा वृद्धानामे च नेत्रयोः ॥ १० ॥
अङ्गुष्ठं कर्णयोर्न्यस्य कनिष्ठाङ्गुष्ठकौ नसोः ।
मध्यास्तिस्रो गण्डयोस्तु मध्यमाञ्चोष्ठयोर्न्यसेत् ॥ ११ ॥
अनामां दन्तयोर्न्यस्य मध्यमामुत्तमाङ्गके ।
मुखेऽनामां मध्यमाश्च हस्तपादेषु पार्श्वयोः ॥ ११ ॥
कनिष्ठानामिकामध्यास्तास्तु पृष्ठे च विन्यसेत् ।
ताः साङ्गुष्ठा नाभिदेशे सर्वाः कुक्षौ च विन्यसेत् ॥ १३ ॥
हृदये च तलं सर्वमसयोश्च ककुत् स्थले ।
हृन्पूर्व्वं हस्तपत्कुक्षिमुखेषु तलमेव च ॥ १४ ॥

एतास्तु मातृकामुद्राः क्रमेण परिकीर्तिताः ।
आज्ञात्वा विन्यसेद्यस्तु न्यासः स्यात्तस्य निष्फलः ॥१५॥
ललाटे मुखनेत्रे च श्रुतिघ्राणे च गण्डयोः ।
ओष्ठदन्तोत्तमाङ्गास्यदोः पत्सन्ध्यग्रकेषु च ॥ १६ ॥
पार्श्वयोः पृष्ठतो नाभौ जठरे हृदयेंऽसके ।
ककुद्यंसे च हृत्पूर्वं पाणिपादयुगे तथा ॥
जठराननयोर्न्यस्येन्मातृकार्णान् यथाक्रमात् ॥ १७ ॥
ओमाद्यन्तो नमोऽन्तो वा सबिन्दुर्बिन्दुवर्जितः ॥
पञ्चाशद्वर्णविन्यासः क्रमादुक्तो मनीषिभिः ॥ १८ ॥

## BĀHYA–MĀTṚKĀ–NYĀSA

50. One should perform Nyāsa ( placing the tips of the fingers and palm of the right hand on various parts of the body accompanied by particular Mantras), in the forehead with ring-finger (Anāmikā) and middle finger ( Madhyamā ); in the mouth with the fore-finger ( Tarjanī ), middlefinger and ring finger; in the eyes with the thumb and ring finger; in the two ears with the thumb; in the two nostrils with the thumb and the little finger; on the cheeks with the fore, middle and ring fingers; on the two lips with middle finger; in the two rows of teeth with ring finger; on the Uttamāṅga ( the head ) with middle finger; inside the mouth with the ring and middle fingers; on the hands, legs and the two sides with little, ring and middle fingers; on the back with little, ring and middle fingers; in the navel with the little, ring and middle fingers and thumb; on the stomach with all the fingers; and in the Antaḥkaraṇa, two shoulders and Kakud ( hump

portion ) with the palm. From heart to hands, from heart to legs, from heart to the belly, and from heart to mouth it is proper to perform Nyāsa with palm. These Mātṛkā-Mudrās have been laid down in a sequence. The Nyasa of a person, who does not know this, becomes fruitless.

Forehead, face, both eyes, both ears, both nostrils, both cheeks, both lips, both the rows of teeth, head, mouth, joints of arms and feet, fore legs and fore arms, both sides, back, navel, belly, heart, right shoulder, space between the shoulders on the back of the neck ( Kakuda-sthāna ), left shoulder, from heart to hands, from heart to legs, from heart to belly, and from heart to mouth—all these are the organs of the body where one has to perform Nyāsa of the Mātṛkās ( Fifty letters of the Sanskrit alphabet ) with order of enumeration of these organs. The sages have laid down that Nyāsa should be performed with the fifty letters putting Praṇava at the beginning and Namaḥ at the end of each letter pronounced either with Bindu or without Bindu.

( मातृकान्यासः: )

५१. मातृकां शृणु देवेशि न्यसेत् पापनिकृन्तनीम् ।
ऋषिर्ब्रह्मास्य मन्त्रास्य गायत्रीछन्द उच्यते ॥ १९ ॥
देवता मातृकादेवी बीजं व्यञ्जनमुच्यते ।
शक्त्यस्तु स्वरा देवि ! षडङ्गन्यासमाचरेत् ॥ २० ॥
अं आं मध्ये कवर्गान्तु इं ईं मध्ये चवर्गकम् ।
उं ऊं मध्ये टवर्गन्तु एं ऐं मध्ये तवर्गकम् ॥ २१ ॥
ओं औं मध्ये पवर्गन्तु, विन्दुयुक्तं न्यसेत् प्रिये ॥ २२ ॥

अनुस्वाराद्विसर्गान्तौ यशवर्गौ सलक्षकौ ।
हृदयञ्च शिरो देवि शिखा कवचकं तथा ॥ २३ ॥
नेत्रमस्त्रं न्यसेन् ङेन्तं नमः स्वाहा क्रमेण तु ।
वषट् हुँ वौषडन्तश्च फडन्तं योजयेत् प्रिये ॥ २४ ॥
षडङ्गोऽयं मातृकायाः सर्वपापहरः स्मृतः ।
एकैकवर्णमुच्चार्य मूलाधाराच्छिरोऽन्तकम् ॥ २५ ॥
नमोऽन्त इति विन्यास आन्तरः परिकीर्त्तितः

अथान्तर्मातृकान्यासो मूलाधारे चतुर्दले ।
सुवर्णाभे वशषसचतुर्वर्णविभूषिते ॥ २६ ॥
षड्दले वैद्युतनिभे स्वाधिष्ठानेऽनलत्विषि ।
बभमैर्यरलैर्युक्ते वर्णैः षड्भिश्च सुव्रते ॥ २७ ॥
मणिपूरे दशदले नीलजीमूतसन्निभे ।
डादिफान्तदलैर्युक्ते बिन्दूद्भासितमस्तकैः ॥ २८ ॥
अनाहते द्वादशारे प्रवालरुचिसन्निभे ।
कादिठान्तदलैर्युक्ते योगिनां हृदयङ्गमे ॥ २९ ॥
विशुद्धे षोडशदले धूम्राभे स्वरभूषिते ।
आज्ञाचक्रे तु चन्द्राभे द्विदले हक्षलाञ्छिते ॥ ३० ॥
सहस्रारे हिमनिभे सर्ववर्णविभूषिते ।
अकथादित्रिरेखात्महलक्षत्रयभूषिते ॥ ३१ ॥
तन्मध्ये परबिन्दुञ्च सृष्टिस्थितिलयात्मकम् ।
एवं समाहितमना ध्यायेन्न्यासोऽयमान्तरः ॥ ३२ ॥

## MĀTṚKĀ-NYĀSA

51. Śiva says : "O Devi ; listen to Mātṛkā-nyāsa. All the sins are destroyed by performing these Mātṛkā-nyāsas. The Ṛṣi of the Mātṛkā Mantra is Brahmā; its

Chanda is Gāyatrī; its Devatā is Mātṛkā Devī; its seeds ( Bījas ) are the consonants and all the vowels are its Śakti. The procedure is to perform Ṣadaṅga-nyāsa ( placing Mātṛkās on six limbs or organs of body ) after pronouncing the said Mātṛkās. Taking Aṁ, Āṁ, and placing between them the letters of 'Kavarga' with Bindus; taking Iṁ, Īṁ and placing between them the letters of 'Cavarga' with Bindus; taking Uṁ Ūṁ and placing between them the letters of 'Ṭavarga' with Bindus; taking Eṁ, Aiṁ and placing between them the letters of 'Tavarga' with Bindus; taking Oṁ, Auṁ and placing between them the letters of 'Pavarga' with Bindus; and taking M, Aḥ and placing between them letters of Yavarga, Savarga, La, and Kṣa with Bindus; one should then put the words Hṛdaya, Sira, Śikhā, Kavaca, Netra, and Astra in their Caturthī form ( fourth case ), respectively after each of the sets of letters specified; and then again, after each set so formed the words Namaḥ, Svāhā, Vaṣaṭa, Huṁ, Vauṣaṭ, and Phaṭ should be placed respectively. Now, Nyāsa of each organ of the body ( viz. heart head, crownlock, Kavaca, eyes, and front and back of the palm ) is performed by pronouncing the respective set of Mantras formed in the above manner. This Ṣnḍaṅga-Nyāsa destroys the sins of the Sādhaka. Pronouncing each letter with Bindu and placing word Namaḥ at its end ( for example Kaṁ Namaḥ, etc. ) when Nyāsa is performed from Mūlādhāra upwards it is called Antarmātṛkā-nyāsa. For example, one should form the mental disposition of Mūlādhāra Cakra as golden and four-petalled containing the letters Va. Śa, Ṣa, and Sa,

each with Bindu ( viz. Vaṁ, Śaṁ, Ṣaṁ, Saṁ, etc. ); of Svādhiṣṭhāna Cakra as bright and brilliant like lightning and Agni, of six petals embelished with the letters Ba, Bha, Ma, Ya, Ra, La, each with Bindu; of Maṇipūra Cakra like blue clouds with ten petalled lotus embelished with Ḍa, Ḍha, Ṇa, Ta, Tha, Da, Dha, Na, Pa, Pha, each with Bindu; of Anāhata Cakra situated in the heart of Yogis brilliant like Pravāla ( coral gem ), twelve-petalled containing the letters Ka, Kha, Ga, Gha, Ṅa, Ca, Cha, Ja, Jha, Ña, Ṭa, Ṭha, each with Bindu; of Viśuddhi Cakra of smoky brilliance with sixteen vowels, each with Bindu; of Ājña Cakra brilliant like Moon, with two petals, containing the letters Ha and Kṣa each with Bindu; and of Sahasrāra Cakra of snow-white brilliance, with thousand petals containing all the letters, and the three letters Ha, La, Kṣa with Bindu, situated on the three Akathādi lines. In the middle of this, one should contemplate with composed mind the Parabindu ( Paraṁ Siva ) who is the cause of all Creation and Dissolution.

( ऋष्यादिन्यास )

५२. महेश्वरमुखाज ज्ञात्वा यः साक्षात् तयसा मनुं ।
संसाधयति शुद्धात्मा स तस्य ऋषिरीरितः ॥
गुरुत्वान्मस्तके चाऽस्य न्यासस्तु परिकीर्तितः ॥ ३३ ॥

सर्वेषां मन्त्रतत्त्वानां छादनाच्छन्द उच्यते ।
अक्षरत्वात्पदत्वाच्चमुखे छन्दः समीरितम् ॥ ३४ ॥

सत्वेषामेव जन्तूनां भाषणात्प्रेरणात्तथा ।
हृदयाम्भोजमध्यस्था देवता तत्र तां न्यसेत् ॥ ३५ ॥

ऋषिश्छन्दोऽपरिज्ञानान्न मन्त्रफलभाग् भवेत् ॥
दौर्बल्यं याति मन्त्राणां विनियोगमजानताम् ॥ ३६ ॥
ऋषिं न्यसेन्मूर्ध्नि देशे छन्दस्तु मुखपङ्कजे ।
देवतां हृदये चैव बीजं तु गुह्यदेशके ।
शक्तिश्च पादयोश्चैव सर्वाङ्गे कीलकं न्यसेत् ॥ ३७ ॥

## ṚṢI–NYĀSA

52. One who performs Sādhanā after learning the Mantras through austerities from the mouth of Lord Maheśvara, only that pure hearted is supposed to be the Ṛṣi of that Mantra. Due to his superiority Ṛṣi's Nyāsa is performed on the head. That which covers all the Mantra-essences is called Chanda. The Nyāsa of Chanda should be performed in the mouth, because Chanda is of the nature of spoken letters and words. Nyāsa of the Deity who, situated in the lotus of hearts of all the men, motivates all men to speak, should be performed in the heart-lotus. A Mantra is never fruitful when one does not know the Ṛṣi and Chanda. The power of Mantras decreases when one does not know their Viniyoga ( application ).

The Nyāsa of Ṛṣi should be performed in the head, of Chanda in the mouth, of the Deity in the heart; of the Bīja in the hidden part ( that is, Anus ), of Śakti in the feet; and of Kīlaka ( that is, that which comes at the end or closes ) in the whole body.

( मुद्रा वर्णन )

५३. मोदनात् सर्वदेवानां द्रावणात् पापसन्ततेः ।
तस्मान्मुद्रेति विख्याता मुनिभिस्तंत्रवेदिभिः ॥ १ ॥

अथ मुद्राः प्रवक्ष्यामि सर्वतन्त्रेषुकल्पिताः ।
याभिर्विरचिताभिश्च मोदन्ते मन्त्रदेवता ॥ २ ॥
अर्चने जपकाले च ध्याने काम्ये च कर्मणि ।
स्नाने चाऽऽवाहने शङ्खे प्रतिष्ठायां च रक्षणे ॥ ३ ॥
नैवेद्ये च तथान्यत्र तत्तत्कल्पप्रकाशिते ।
स्थाने मुद्रा प्रद्रष्टव्याः स्वस्वलक्षणलक्षिताः ॥ ४ ॥
आवाहन्यादिका मुद्रा नव साधारणी मता ।
तथा षडंगमुद्राश्च सर्वमन्त्रेषु योजयेत् ॥ ५ ॥
एकोनविंशतिर्मुद्रा विष्णोरुक्ता मनीषिभिः ।
शङ्ख-चक्र-गदा-पद्म-वेणु-श्रीवत्स-कौस्तुभाः ॥ ६ ॥
वनमाला तथा ज्ञानमुद्रा विल्वाऽऽह्वया तथा ।
गरुडाख्या परा मुद्रा विष्णोः सन्तोषवर्धिनी ॥ ७ ॥
नारसिंही च वाराही हायग्रीवी धनुस्तथा ।
बाणमुद्रा च परशुर्जगन्मोहनिका परा ॥ ८ ॥
काममुद्रा पराख्याता शिवस्य दश मुद्रिकाः ।
लिङ्गयोनित्रिशूलाख्या मालेष्टाभीमृगाऽऽह्वयाः ॥ ९ ॥
खट्वाङ्गा च कपालाख्या डमरुः शिवतोपदाः ।
सूर्यस्यैकैव पद्माख्या सप्त मुद्रा गणेशितुः ॥ १० ॥
दन्तपाशाङ्कुशा विघ्नपरशुलज्जुसंज्ञिताः ।
वीजपूराऽऽह्वया मुद्रा ज्ञेया विघ्नेषपूजने ॥ ११ ॥
पाशांकुशवराभीतिखड्गचर्मधनुः शरा ।
मौशली मुद्रिका दौर्गी मुद्राः शक्ते प्रियंकराः ॥ १२ ॥
लक्ष्मीमुद्रार्चने लक्ष्म्या वाग्वादिन्याश्च पूजने ।
अक्षमाला तथा वीणा व्याख्या पुस्तकमुद्रिकाः ॥ १३ ॥

सप्तजिह्वाऽऽह्वया मुद्रा विज्ञेया वह्निपूजने ।
मत्स्यमुद्रा च कूर्माख्या लेलिहा मुण्डसंज्ञिका ॥ १४ ॥

महायोनिरितिख्याता सर्वसिद्धिसमृद्धिदा ।
शक्त्यर्चने महायोनिः श्यामादौ मुण्डमुद्रिका ॥ १५ ॥

मत्स्यकूर्मलेलिहाख्या मुद्रा साधारणी मता ।
तारार्चने विशेषास्तु कथ्यन्ते पञ्च मुद्रिका ॥ १६ ॥

योनिश्च भूतिनी चैव बीजाख्या दैत्यधूमिनी ।
लेलिहानेति संप्रोक्ताः पञ्चमुद्रा प्रकाशिताः ॥ १७ ॥

दशका मुद्रिका ज्ञेयास्त्रिपुरायाः प्रपूजने ।
संक्षोभद्रावणाकर्षवश्योन्मादमहाङ्कुशाः ॥ १८ ॥

खेचरी बीजयोन्याख्याः त्रिखण्डाः परिकीर्त्तिता ।
कुम्भमुद्राभिषेके स्यात् पद्ममुद्रासने तथा ॥ १९ ॥

कालकर्णी प्रयोक्तव्या विघ्नप्रशमकर्मणि ।
गालिनी च प्रयोक्तव्या जलशोधनकर्मणि ॥ २० ॥

श्रीगोपालार्चने वेणुर्नृहरेर्नारसिंहिका ।
वराहस्य च पूजायां वराहाख्यां प्रयोजयेत् ॥ २१ ॥

हयग्रीवार्चने चैव हायग्रीवीं प्रदर्शयेत् ।
रामार्चने धनुर्बाणमुद्रे पर्शुस्तथाऽर्चने ॥ २२ ॥

परशुरामस्य विज्ञेया जगन्मोहनसंज्ञिका ।
वासुदेवाऽऽह्वया ध्याने कुन्तमुद्रा तु रक्षणे ॥
सर्वत्र प्रार्थने चैव प्रार्थनाख्यां प्रयोजयेत् ॥ २३ ॥

यथाधिकारं शिक्षेयुः साम्प्रदायिकसाधकाः ।
गुरोर्मुद्रालक्षणानि तान्त्रिकैर्वर्णितानि वै ॥ २४ ॥

देवदेवी प्रसादाय बह्वयो मुद्राः प्रदर्शिताः ।
या वर्णिताः पद्धतिषु तासु तासु मनीषिभिः ।
मुद्राश्च कथिताः पञ्चोपासनस्यानुसारतः ॥ २५ ॥
यथा देवप्रसादाय मुद्राभेदा निरूपिताः ।
तथर्षिप्रीणनार्थाय मुद्रा काचिन्निगद्यते ॥ २६ ॥
ज्ञानमुद्रा भक्तिमुद्रा कर्ममुद्रा तथैव च ।
तपोमुद्रा दानमुद्रा ऋषीणां तुष्टिकारिकाः ॥ २७ ॥
मुद्रावरा अभयदा प्रीणयन्ति जगत्त्रयम् ।
देवर्षींश्च पितॄंश्चापि कस्य स्यादत्र संशयः ॥ २८ ॥

## DESCRIPTION OF MUDRĀS

53. Pleasure of the Deities is increased through the Mudrās and Mudrās also destroy the sins of the Sādhaka. This is the reason sages adept in Tantras have named them as Mudrā. The God of Gods, Mahādeva, says that he will now describe the Mudrās which have been incorporated in all the Tantras and the practice of which at the time of worshipping a Deity pleases the Deity of the Mantra. In worship, in Japa, in Concentrations, in Kāmya Karma ( rites done to effect particular objects ), at the time of bathing, at the time of invocation, in the consecration of Śaṅkha, in the life-giving ( Prāṇa-pratiṣṭhā ) of an Idol, in protection, in offering to a Deity and in various rites montioned in the Kalpas, the Mudrās be properly performed in accordance with the qualities of the respective rites. The nine kinds of Invocational etc., Mudrās are supposed to be general in nature. The Ṣaḍaṅga Mudrās are also useful for all purposes. The

erudites have specified nineteen Mudrās for the worship of Viṣṇu. Śaṅkha, Cakra, Gadā, Padma, Veṇu, Śrīvatsa, Kaustubha, Vanamālā, Jñāna, Bilva, Garuḍa, Nārasiṁhī, Vārāhī, Hayagrīvī, Dhanuṣ, Bāṇa, Paraśu, Jaganmohanikā, and Kāma are the name of nineteen Mudrās with which Lord Viṣṇu derives pleasure. Liṅga, Yoni, Triśūla, Mālā, Vara, Abhaya, Mṛga, Khaṭvāṅga, Kapāla, and Damaru are the ten Mudrās which please Mahādeva. For the worship of Sūrya only one, Padma mudrā, has been prescribed. Danta, Pāśa, Aṁkuśa, Vighna, Parśu Laḍḍūka, and Bījāpura are the seven Mudrās prescribed for the worship of Gaṇeśa. Pāśa, Aṁkuśa, Vara, Abhaya, Khaḍga, Carma, Dhanu, Śara, and Musala are the nine Mudrās loved by Durgā, and these should be used particularly for the worship of all kinds of Śakti. Lakṣmī Mudrā for the worship of Lakṣamī, and Akṣamāla, Viṇā, Vyākhyā and Pustaka Mudrās have been specified for the worship of Sarasvatī. The Mudrās named Saptajihvā are famous for the worship of Agni. Matsya, Kūrma Lelihā, Muṇḍa, and Mahāyoni are the Mudrās which bestow all kinds of wealth and properities. The Mahāyoni Mudra is used for the worship of Śakti Goddess; Muṇḍa Mudrā is used for the worship of Śyāma, etc., and Matsya, Kūrma, and Lelihā Mudrās are used for general worship. Yoni, Bhūtinī, Bīja, Daityadhūminī, and Lelihānā are the five Mudrās specially specified for the worship of Goddess Tārā. The ten Mudrās specified for the worship of Tripurā-Sundarī are Kṣobhinī, Drāviṇī, Ākarṣiṇī, Vaśya, Unmādinī, Mahāṁkuśā, Khecarī, Bīja, Yoni, and Trikhaṇḍa. Kumbha Mudrā is speci-

fied for the consecrational rites; Padma Mudrā is specified for Āsana; Kālakarṇī Mudrā is specified for rites connected with suppression of disturbances; and Galinī Mudrā is specified for purification of water. Veṇu Mudrā is specified for the worship of Gopāla, and Nārsiṁhī for the worship of Nṛsiṁha. In the worship of Varāha the Vārāhī and in the worship of Hayagrīva the Hayagrīvī Mudrās should be exhibited. For the worship of Śri Rāma the Dhanuṣ and Bāṇa Mudrās have been considered proper. The Mudrās specified for the worship of Paraśurama are Parśu and Sammohinī. For the invocational rites the Vāsudeva; for the preservational rites the Kumbha, and for prayer the Prārthanā Mudrās should be performed. According to their rights and qualification the Sādhakas of all the five sects should learn the respective Mudrās from their Gurus. The detailed characteristics of all the Mudrās are given in the Tantras. There are various Mudrās which please the Deities and the descriptions obtainable from different worshipping procedures. Here only names, and that too of only a few Mudras have been described in accordance with the worship of Five Deities. Just as the names of such Mudrās have been enumerated which please the various Devas and Devis, so are being described the various Mudrās which please the Ṛṣis. Jñānamudrā, Bhaktimudrā, Tapomudrā, Karmamudrā, and Dānamudrā are such which please the sages ( Ṛṣis ). Vara Mudrā and Abhaya Mudrā are those with which the Ṛṣis, Deities, Pitṛs and the inhabitants of the three worlds are pleased.

चौखम्बा ओरियन्टालिया
के.३७/१०९ गोपाल मन्दिर लेन
वाराणसी

अथ तर्पणवर्णनम्

५४. तर्पणाद्देवताप्रीतिस्त्वरितं जायते यतः ।
अतस्तत्तर्पणं प्रोक्तं तर्पणत्वे न योगिभिः ॥ १ ॥
सकामनिष्कामतया द्विभेदं तर्पणं मतम् ।
सकामतर्पणद्रव्यं भिन्नं निर्दिश्यते बुधैः ॥ २ ॥
तर्पणं मन्त्रयोगस्य मुख्यमङ्गं निरूपितम् ।
इष्टान सन्तर्प्य प्रथमं देवर्षिपितरस्तथा ॥
सन्तर्प्याश्चैव गदितस्तर्पणस्य विधिः शुभः ॥ ३ ॥
माहात्म्यञ्चास्य भवति विधिना तर्पितेन यत् ।
न पितृदेवभूतानां यज्ञानुष्ठानमिष्यते ॥ ४ ॥
अनिशं तर्पणं कार्यमात्मश्रेयोऽभिलाषुकैः ।
तूर्णं हि स्वेष्टदेवस्य वाञ्छद्भिश्च प्रसादनाम् ॥ ५ ॥
मधुना तर्पणं कुर्यात् सर्वकामप्रपूरकम् ।
मन्त्रसिद्धिकरं साक्षान् महापातकनाशनम् ॥ ६ ॥
कर्पूरमिश्रितैस्तोयैर्मासमात्रं हि तर्पयेत् ॥
वशीकृत्य नृपान् सर्वान् भोगी स्याज्जीवनाऽवधि ॥ ७ ॥
घृतैः पूर्णायुषः सिद्धयै दुग्धैरारोग्यसिद्धये ।
अगुरुमिश्रितैस्तोयैः सर्वकालं सुखी भवेत् ॥ ८ ॥
नारिकेलोदकैर्मिश्रैस्तोयैः सर्वार्थसिद्धये ।
मरीचमिश्रितैस्तोयैस्तथा शत्रून् विनाशयेत् ॥ ९ ॥
केवलैरुष्णतोयैश्च शत्रुमुच्चाटयेत् क्षणात् ।
ज्वराक्रान्तो भवेच्छत्रुर्दुग्धसेजात् समंततः ॥ ०१ ॥
शताभिजप्रमात्रेण रोचनातिलकं नरः ।
कृत्वा पश्यति यं मन्त्री तं कुर्याद्दासवत् सुधीः ॥ ११ ॥

## DESCRIPTION OF TARPAṆA

54. As the Deities are soon pleased by Tarpaṇa ( Satiating, refreshing especially the Goda and deceased persons, by presenting to them libations of water ), therefore it ( Tarpaṇa )[1] has been so named. In accordance with the objects of desire and desirelessness, the Tarpaṇa is of two kinds. In case of Tarpaṇa for the fulfilment of desired objects, the materials used for Tarpaṇa have been variously specified. Tarpaṇa is an important part of Mantra Yoga. After the Iṣṭa Tarpaṇa ( Tarpaṇa of the worshipped Deity ) it has been specified to perform Ṛṣi-tarpaṇa, Tarpaṇa of other Deities, and Pitṛ-tarpaṇa. The speciality of Tarpaṇa is that when properly performed there remains no necessity of performing Deva-yajña, Bhūta-yajña, and Pitṛ-yajña. If one wants to please his worshipped Deity soon, then he should perform Tarpaṇa properly every day. By performing Tarpaṇa with honey all the desires are fulfilled, the Mantras become efficacious, and all the great sins are destroyed. By performing Tarpaṇa for one month with Camphor mixed with water one, after captivating all the kings, lives all his life in comfort. By performing Tarpaṇa with Ghee ( clarified butter) one gets a complete life-span. In order to remain in a disease-free state it is proper to perform Tarpaṇa with milk. One who regularly performs Tarpaṇa with Agaru ( Amyris Agallocha ) mixed water, always gets perfect comfort. All the desired objectives are achieved by Tarpaṇa with water mixed with coconut-

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1. Tarpaṇa is derived from the root "Tṛp" meaning to Satiate.

water. One who performs Tarpaṇa with water mixed with Marica ( Strychnos Potatorum ) destroys all his enemies. By performing Tarpaṇa only with warm water the enemy is either ruined or is seized by fever. If one wants to remove the troubles of his enemy then he should subside those troubles by Tarpaṇa with milk. If a Sādhaka, after performing Tarpaṇa and a hundred Japa of the Mantra and putting a Tilaka of Rocana ( a yellow pigment ) on his forehead, sees anyone then that person becomes a slave of the Sādhaka.

अथ हवनतर्पणम्

५५. नोसिध्यत्यजपान्मन्त्रो नाहुतश्च फलप्रदः ।
नानिष्टो ददते कामान् तस्मात्रितयमर्जयेत् ॥ १ ॥
पूजया लभते पूजां जपात् सिद्धिर्न संशयः ।
विभूतिश्चाग्निकार्येण सर्वसिद्धिश्च विन्दति ॥ १२ ॥
नित्यहोमं प्रवक्ष्यामि सर्वार्थं येन विन्दति ।
सपर्यां सम्यगापाद्य वलिपूर्वं चरेद्विधिम् ॥ ३ ॥
ततो होमं तर्पणञ्च चरेत् साधकसत्तमः ।
बलिर्वैश्वादिकञ्चैव ब्राह्मणः सम्मुषाचरेत् ॥ ४ ॥
अर्घ्योदकेन संप्रोक्ष्य तिस्रो रेखाः समालिखेत् ।
विधिवदग्निमानीय क्रव्यादेभ्यो नमस्तथा ॥ ५ ॥
मूलमंत्रं समुच्चार्य्य कुण्डे वास्थण्डिलेऽपि वा ।
भूमौ वा संस्तरेद्वर्हि व्याहृतित्रितयेन च ॥ ६ ॥
स्वाहान्तेन त्रिधा हुत्वाषडङ्गहवनं चरेत् ।
ततो देवीं समावाह्य मूलेन षोडशाहुतीः ।
हुत्वा स्तुत्वा नमस्कृत्य विसृजेदिन्दुमण्डले ॥ ७ ॥

न विना पञ्चयज्ञेन सिद्धिमाप्नोति साधकः ।
त्रिविधाः सिद्धयः पञ्चमहायज्ञेन शाश्वतम् ॥ ८ ॥

पञ्चाङ्गसेवने नैव ब्रह्मयज्ञफलागमः ।
स्वेष्टदेव प्रसादः स्यान्नित्यं होमानुशीलनात् ॥ ९ ॥

देवा देव्यश्च तृप्यन्ति होमेनानेन निश्चितम् ।
योगाङ्गयुक्तास्ते यज्ञा यतः शुद्धिविधायकाः ॥ १० ॥

अनुष्ठेयः स यत्नेन मोक्षप्राप्त्यभिलाषुकैः ।
साम्प्रदायिकमाङ्गल्यो नित्यहोमो विधीयते ॥ ११ ॥

इष्टदेवप्रीणनाय हुत्वा पूर्वं यथाविधि ।
ततश्चान्यान्प्रीणयितुं हवनं परिकीर्तितम् ॥ १२ ॥

## DESCRIPTION OF HAVANA

55. A Mantra never succeeds without Japa; no fruit can be obtained without Havana ( the act of offering oblations with fire ) and no desired aim is achieved without worshipping one's Iṣṭa-devatā ( worshipped Deity ); therefore, all these three must be performed. From worship is obtained worship, from Japa is obtained Siddhis, and from Havana is obtained prosperity and the Siddhis. Now the procedure for daily Homa is being described with which all the desires are fulfilled. First of all, one should perform proper worship and the rite of Balidāna ( offerings ) succeeded by Homa and Tarpaṇa. Brāhman Sādhakas should also perform the rite of Bali-Vaiśvadeva. After purifying the ground with Arghyodaka one should draw three lines, and then bringing Agni ( Fire ) he should pronounce the Mantra "Kravyyādebhyo Namaḥ" and the Mūla-

mantra[1] and consecrate the Agni in a Kuṇḍa ( firepit ) or on a small platform or on a bare ground with the accompaniment of the three Vyāhṛtis. Then, first of all three Havanas should be performed with "Svāhānta" Mantra ( Mantra ending in Svāhā ) after which should follow Ṣaḍaṅga Havana. Thereafter, invoking the Devī[2] should give sixteen Āhutīs with the accompaniment of the Mūla-mantra. Performing Havana in this manner one should submit his prayer and then discard it in the Indu-maṇḍala. No Sādhaka can achieve Siddhi without performing Pañca-Mahāyajña ( five great sacrifices ). This Pañca-mahāyajña bestows threefold Siddhis. The Brahma-yajña succeeds with Pañcāṅga-sevana; the Iṣṭadeva and all the Gods and Goddesses are pleased with regular Homa. Being purificatory at three instances the Pañca-mahā-yajña has been included as a part of Yoga. Worshippers desirous of emancipation should regularly perform Homa. Havana is beneficial for every Yogī whether he belongs to the sects of Vaiṣṇava, Śākta, Śaiva, Gāṇapatya or Saurya. First of all submitting Āhuti ( oblation ) for the pleasure of Iṣṭa-deva it is proper to submit Āhutīs to other Deities considering them all as parts of his Iṣṭa-deva.

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1. The primary Mantra of a Devatā is known as the Mūla Mantra ( Root-mantra ).

2. Here use of the word Devī is indicative of Śakti worship. From this it is proper to understand that the Sādhakas of Vaiṣṇava, Saurya, Gāṇapatya etc., sects should in accordance with their respective customs, invoke their Iṣṭa-devatās in this very order and sequence, because the Mantra-yoga incorporates worship of the five Deities. Such an indication should be understood throughout this work.

## अथ बलिवर्णनम्

५६. बलिदानाद्विघ्नशान्तिः स्वेष्टदेवस्य पूजने ।
बलिदानेषु सर्वेभ्यः श्रेष्ठ आत्मबलिः स्मृतः ॥ १ ॥
एतेन नष्टाऽहङ्कारः कृतार्थो मानवो भवेत् ।
कामक्रोधादिशत्रूणां बलिरत्र द्वितीयकः ॥ २ ॥
अन्तर्यागेन संबद्धाः सर्वे चैते प्रकीर्तिताः ।
देवान् सम्पूज्य यत्नेन तद्द्रव्यैर्हि बलिक्रिया ।
इष्टदेवाः प्रसीदन्ति विधिनाऽनेन निश्चितम् ॥ ३ ॥
सम्प्रदाये क्वचिद्देव प्रीणनाय विलोक्यते ।
फलोपहारस्य विधिर्वर्णितो मुनिपुङ्गवैः ॥ ४ ॥
क्वचिद्यज्ञपशोरेव बलिदानविधिः स्मृतः ।
बलिभेदा हि निर्दिष्टास्त्रिगुणस्यानुसारतः ॥ ५ ॥
इष्टदेव प्रसादाय बलिं दत्वा यथाविधि ।
भूतानां तृप्तये पश्चाद्बलिदानविधिः स्मृतः ॥ ६ ॥
पूजाशिष्टैः फलैः पुष्पैस्तथा द्रव्यैः सुगन्धिभिः ।
बलिं निजेष्टदेवायावश्यं भक्तः समर्पयेत् ॥ ७ ॥
बलिप्रदानतः स्वेष्टदेवो नूनं प्रसीदति ।
विघ्नाः सर्वे प्रणश्यन्ति बलिदानप्रभावतः ॥ ८ ॥
प्रथमं वेष्टदेवाय बलिं दद्याद्यथाविधि ।
भक्त्या ततोन्यदेवेभ्यः पितॄणां तृप्तये ततः ॥ ९ ॥
ब्रह्मणे गृहमध्ये तु विश्वेदेवेभ्य एव च ॥
धन्वन्तरिं समुद्दिश्य प्रागुदीच्यां बलिं क्षिपेत् ॥ १० ॥
प्राच्यां शक्राय याम्यायां यमाय बलिमाहरेत् ।
प्रतीच्यां वरुणायैवसोमयोत्तरतो बलिम् ॥ ११ ॥

दद्याद्धात्रे विधात्रे च बलिं द्वारे ग्रहस्य च ।
अर्यम्णे च बलिं दद्यात् ग्रहेभ्यश्चसमन्ततः ॥ १२ ॥
नक्तञ्चरेभ्यो भूतेभ्यो बलिमाकाशतो हरेत् ।
पितृणां निर्वपेच्चैव दक्षिणाभिमुखः स्थितः ॥ १३ ॥
ग्रहस्थस्तत्परो भूत्वा सुसमाहितमानसः ।
ततस्तोयमुपादाय तिष्ठेदाचमनाय वै ॥ १४ ॥
स्थानेषु निक्षिपेत् प्राज्ञस्तास्ता उद्दिश्य देवताः ।
एवं ग्रहबलिं कृत्वा गृहे गृहपतिः शुचिः ॥ १५ ॥
आप्यायनाय भूतानां कुर्य्यादुत्सर्गमादरात् ।
श्वभ्यश्च श्वपचेभ्यश्च वयोभ्यश्चावपेद्भुवि ।
वैश्वदेवं हि नामैतत्सायं प्रातरुदाहृतम् ॥ १६ ॥

## DESCRIPTION OF BALI

56. No success can be obtained in the worship of a desired Deity without pacifying the disturbing elements. Bali ( presentation of an offering to a Deity ) is therefore offered for the pacification of the disturbing elements. Of all the Balis the Ātmabali ( offering one's own self ) is the best. Ātmabali destroys the Ahaṁkāra and the Sādhaka becomes successful in his aims. In the process of Bali the offering of enemies like Kāma ( desire ) and Krodha ( anger ) occupy second place. All these are subjects connected with internal Bali. After the worship when remaining things are offered as Bali then the Iṣṭa-devatā is pleased. In certain sects good fruits are offered as Bali. In some others the practice of Bali of the Sacrificial Animals is also current. All these differences of Bali have been determined, on

the basis of the three qualities. After offering Bali for the pleasure of Iṣṭa-devatā it is proper to offe further Balis for the satiation of all the Bhūtas of the world. After performing worship a devotee should always offer Bali of the remaining fruits, flowers and fragrances to his Iṣṭa-devatā. There is no doubt that the Iṣṭa-deva is pleased by Bali, and all the disturbances are also removed through it. First of all one should offer Bali to his Iṣṭa-deva, and then to other Deities. Thereafter a devoted Sādhaka should offer Bali for the satiation of his Pitṛs. For Brahmā and Viśvedevas it is quite proper to offer Bali in one's own house. For Dhanavantari the Bali should be performed in the Northern direction. Balis should be offerred for Indra in the East, for Yama in the South, for Varuṇa in the West, for the Moon in the North. For Dhātā and Vidhātā it is customary to offer Bali at the door of the house. For the Rākṣasas the Bali should be offerred in the direction of the Sky, and for the satiation of Pitṛs one should offer Bali with his face towards South. A householder should first compose and concentrate his mind and then perform Ācaman ( sipping water from the palm of the hand for purification; the water so sipped should not be spit out again ); then taking water should offer Bali to the above-mentioned Deities at their specified places. Getting purified in this manner a householder should perform Graha-bali ( offering to the planets ). Again, he should place food-grains on the ground for the satiation of dogs, Śvapacas ( low caste people ) and birds. This Vaiśvadeva offerring should be performed both in the mornings and evenings.

अथयोगवर्णनम्

५७. अन्तर्यागो बहिर्यागश्चेति यागो द्विधा मतः ।
अत्रोपचारास्त्रिविधा दश षोडश पञ्च च ॥ १ ॥
अत्राध्यात्मं गृहीत्वैव लक्ष्यं स्याच्छ्रेयसा युतः ।
अन्तर्यागस्य महिमा सर्वश्रेष्ठः प्रकीर्त्तितः ॥ २ ॥
नाऽऽपेक्षिता देशशुद्धिर्नापि कालशरीरयोः ।
यागे जपे मानसे वै तथा कर्मणि निश्चितम् ॥
सर्वदा शक्यते कर्तुं मानसी निखिला क्रिया ॥ ३ ॥
दिव्यदेशेषु कस्यापि देशस्याश्रयतो भवेत् ।
यागस्य साधनं स्थूलात् सूक्ष्मे कोटिगुणं फलम् ॥ ४ ॥
योगसिद्ध्या जपः सिद्धो ध्यानसिद्धिस्ततः परम् ।
ततः समाधिसिद्धिः स्यादेतया देवदर्शनम् ।
आविर्भवन्तीष्टदेवा दिव्यदेशेषु नित्यशः ॥ ५ ॥
एषु स्थानेषु कल्पाणि यजन्ति परमां शिवाम् ।
अरूपां रूपिणीं कृत्वा कर्मकाण्डरता नराः ॥ ६ ॥
गवां सर्वाङ्गजं क्षीरं स्रवेत् स्तनमुखाद् यथा ।
तथा सर्वात्मको देवः प्रतिमादिषु राजते ॥ ७ ॥
अभिरुप्याच्च बिम्बस्य पूजायाश्च विशेषतः ॥
साधकस्य च विश्वासाद् देवतासन्निधिर्भवेत् ॥ ८ ॥

## DESCRIPTION OF YĀGA

57. In accordance with the differentiation of external and internal Yāga is of two kinds. The Upacāras of Yāga have been differentiated into three, on the basis of their number being either sixteen, ten or five. It is all the more beneficial to incorporate a spiritual

aim in the Ūpacāras of a Yāga. The glory of Antaryāga ( Internal Yāga ) is above all. For Mānasa Yāga, Mānasa Japa, and Manasa Karma, there is no necessity of Kāla-śuddhi ( purification of time ), Deśa-śuddhi ( purification of place ) and Śarīra-śuddhi ( purification of Body ), because they can be performed at all times and in all conditions. It is proper to practice Yāga at any one of the sixteen Divyadeśas ( Divine places ). Subtle place ( Sūkṣma-deśa ) is a million times more fruitful than a Gross place ( Sthūla Deśa ). After the Siddhi of Yāga, along with the Siddhi of Japa comes the Siddhi of Dhyāna ( concentration ), and with the Siddhi of Dhyāna comes Samādhi. With the Siddhi of Yāga one can have a vision of the Deity also—the Deity manifests in the Divya-deśas.

Imagining a Form of the One essentially Formless, the person adept in sacrificial rites should worship the Deity Bhagavatī at the above-mentioned places. Just as milk pervades the entire body of a cow but comes out only through her udders, so being all-pervasive the Deities only develop in the central places, such as in Idols etc. There is contiguity of the Deity in the Idol because of the similarity with His form, speciality of worship, and deep faith of the devotee.

( पूजोपचार वर्णनम् )

५८. उत्तमो मानसो यागो मध्यमं बहिरर्च्चनम् ।
मूलमन्त्रं समुच्चार्य पश्चाद्देयमुदीरयेत ॥ ९ ॥
सम्प्रदानं तदन्तेषु त्यागार्थकपदं ततः ।
एवं क्रमेण सद्वृत्ते ! उपचारात् प्रकल्पयेत् ॥ १० ॥

उपचारा विनिर्दिष्टाः पूजायामेकविंशतिः ॥
मुनिभिर्योगतत्त्वज्ञैर्दश षोडश पञ्च च ॥ ११ ॥

## DESCRIPTION OF UPACĀRAS ( Things done or used in Pūjā ) OF PŪJĀ ( Worship )

58. Mānasa Yāga is best, and External Pūjā is medium. First of all, pronouncing the Mūla-Mantra, one should pronounce the name of the thing which he intends to offer to the Deity. Thereafter, the name of the Deity, to whom the thing is being offerred, should be pronounced, and then again, the words of offering be repeated. In this manner all the Upacāras should be offerred to the Deity. The great sages versed in Yoga-science have laid down four categories of Upacāras on the basis of their number in Pujā being either twentyone, sixteen, ten or five.

( एकविंशत्युपचाराः )

५९. आवाहनं स्वागतञ्च ह्यासनं स्थापनं तथा ।
पाद्यमर्घ्यं तथा स्नानं वसनञ्चोपवीतकम् ॥ १२ ॥
भूषणं गन्धपुष्पे वै धूपदीपौ तथैव च ।
नैवेद्याचमने चैव ताम्बूलं तदनन्तरम् ।
माल्यं नीराजनं चैव नमस्कारविसर्जने ॥ १३ ॥

Twentyone Upacāras

59. Āvāhana ( Invocation ), Svāgata ( Welcome ), Āsana ( Seat for the Image ), Sthāpana ( Seating ), Pādya (Water for washing the feet), Arghya ( Offering of unboiled rice, flowers, sandal paste, dūrvā-grass, etc. to the Deity ), Snāna ( water for bathing ), Vastra Cloth ), Upavīta ( the sacred thread ), Bhūṣāṇa

( Ornaments ), Gandha ( fragrance, sandal paste ), Puṣpa ( flowers ), Dhūpa ( incense stick ), Dīpa (light), Naivedya ( food ), Ācamana ( water for sipping ), Tāmbūla ( betal leaves ), Mālya ( garlands ), Āratī ( waving lights before an image ), Namaskāra (prayer), and Visarjana ( bidding the Deity Invoked to go ) are the twentyone Upacāras.

( षोडशोपचाराः )

६०. आवाहनं स्थापनञ्च पाद्यमर्घ्यं तथैव च ।
स्नानं वस्त्रं भूषणं वै गन्धपुष्पे च धूपकाः ॥ १४ ॥
दीपस्तथा च नैवेद्यं तथैवाचमनं भवेत् ।
नीराजनञ्च ताम्बूलं प्रणाम इति षोडश ॥ १५ ॥

( Sixteen Upacāras )

60. Āvāhana, Sthāpana, Pādya, Arghya, Snāṇa, Vastra, Bhūṣaṇa, Gandha, Puṣpa, Dhūpa, Dīpa, Naivedya, Ācamana, Tāmbūla, Āratī and Praṇāma ( obeisance ) are the sixteen Upacāras.

( दशोपचाराः )

६१. पाद्यमर्घ्यं तथा स्नानं मधुपर्काचमौ तथा ।
नैवेद्यान्ता गन्धमुखा उपचारा दश क्रमात् ॥ १६ ॥

Ten Upacāras

61. Pādya, Arghya, Snāna. Madhuparka ( honey, ghec, milk, and curd offerred in a silver or brass vessel ), Ācaman, Gandha, Puṣpa, Dhūpa, Dīpa, and Naivedya are the ten Upacāras.

( पञ्चोपचाराः )

६२. गन्धपुष्पे तथा धूपो दीपो नैवेद्यमेव च ।
अखण्डं फलमासाद्य कैवल्यं लभते ध्रुवम् ॥ १७ ॥

## Five Upacāras.

62. Gandha, Puṣpa Dhūpa, Dīpa, and Naivedya are the five Upacāras. A Sādhaka gets unlimited bounties with these Upacāras and at the end he gets the state of Kaivalya.

( उपयागवर्णनम् )

६३. विद्वानविद्वरैस्तन्त्रशास्त्रतात्पर्य वेदिभिः ।
ब्रह्मयागो जीवयाग उभौ मार्गौ निरूपितौ ॥ १८ ॥
श्रुतिस्मृतिपुराणानां तन्त्राणाञ्चैव पाठतः ।
उत्पद्यते ब्रह्मयागो यद्द्वारा साधकोत्तमः
निजेष्टदेवताज्ञाने समर्थो ज्ञायते ध्रुवम् ॥ १९ ॥
वैष्णवा गाणपत्या वा शाक्ताः शैवास्तथैव वा ।
सौरा वा साधकाः सर्वे स्वस्वकल्याणकाङ्क्षिणः ॥ २० ॥
पठेयुर्नियतं गीतां श्रीकृष्णमुखनिर्गताम् ।
गीतां भागवतीञ्चैवादित्यगीतां तथा पुनः ॥ २१ ॥
शिवगीतां तथा गीतां गाणेशीं वा यथाक्रमम् ।
एता हि परमोत्कृष्टास्तेषां स्वाध्यायपोषिकाः ॥ २२ ॥
अनुसृत्याऽधिकारं स्वं गीतापाठे रतो नरः ।
धर्मार्थकाममोक्षाख्यं चतुर्वर्गं समश्नुते ॥ २३ ॥
सर्वेषां प्राणिनामत्र दयया रक्षयापिच ।
मुखन्तु ब्रह्मणो मत्वा ब्राह्मणान्वेद पारगान् ॥ २४ ॥
अतिथींश्चेष्टदेवेन समान् बुद्ध्वा यदर्प्यते ।
भोजनं वसनं पानं जीवयागः स उच्यते ॥ २५ ॥
आभ्यांद्वाभ्यां साधनाभ्यामस्मिन् लोके परत्र च ।
लभन्ते मानवाः शर्म सत्यमेतन्न संशयः ।
उभौ नित्यमनुष्ठेयाववश्यं साधकोत्तमैः ॥ २६ ॥

## DESCRIPTION OF UPAYĀGA

63. The Yogīs adept in the sciences of Tantra and knowing its secrets have made two divisions of Ūpayāga, viz. the Brahma-Yāga and the Jīva-Yāga. The Brahma is accompanied by the studies of Vedas, Smṛtis, Purāṇas and Tantras. Through the practice of Brahmayāga a Sādhaka undoubtedly achieves the ability to know the form of his Iṣṭa-devatā. Desirous of their welfare, all the Sādhakas, whether they are Vaiṣṇava, Gāṇapatya Śākta, Śaiva or Saurya, should in accordance with their respective worships study Bhagvadgītā, Bhagavatīgītā, Ādityagītā, Śivagītā, and Gaṇeśgītā. All these Gitās are very good. Their recitation should be perfected by their study. The Sādhaka, who according to his qualifications, studies Gītā, achieves the fulfilment of the four aims of sentient being known as Dharma, Artha, Kāma, and Mokṣa. When for the mercy of all the beings, and for their own protection all the food, clothes, water, etc. are offerred to the Brāhmaṇas adept in Vedic science considered as the mouth of Brahmā, and to the guests cosidered as one's own Iṣṭa-devatā, then that is Jīvayāga. Through the practice of these Brahmayāgas and Jīvayāgas, the Sādhaka undoubtedly obtains unlimited benefaction both in this and the other world. Therefore, every Sādhaka should invariably practice both these Yāgas.

अथ जपवर्णनम्

६४. मननात्त्रायते यस्मात्तस्मात् मन्त्रः प्रकीर्त्तितः ।
जपात् सिद्धिर्जपात् सिद्धिर्जपात् सिद्धिर्न संशयः ॥ १ ॥

मनः संहृत्य विषयान्मन्त्रार्थगतमानसः ॥
न द्रुतं न विलम्बेन जपेनमौक्तिकहारवत् ॥ २ ॥

जपः स्यादक्षरावृत्तिर्मानसोपांशुवाचिकैः ।
स्वकर्णागोचरो यस्तु स जपो मानसः स्मृतः ।
उपांशुर्निजकर्णस्य गोचरः परिकीर्त्तितः ॥ ३ ॥

मन्त्रानुच्चारयेद्वाचा स जपो वाचिकः स्मृतः ।
उच्चैर्जपाद्विशिष्टः स्यादुपांशुर्दशभिर्गुणैः ।
जिह्वाजपः शतगुणं सहस्रो मानसः स्मृतः ॥ ४ ॥

अतिह्रस्वो व्याधिहेतुरतिदीर्घो वसुक्षयः ।
अक्षराक्षरसंयुक्तं जपेन्मौक्तिकहारवत् ॥ ५ ॥

मनोऽन्यत्र शिवोऽन्यत्र शक्तिरन्यत्र मारुतः ।
न सिध्यति वरारोहे कल्पकोटिशतैरपि ॥ ६ ॥

जातसूतकमादौ स्यादन्ते च सूतसूतकम् ॥ ७ ॥

सूतकद्वयसंयुक्तो यो मन्त्रः स न सिध्यति ॥
गुरोस्तत्र हितं कृत्वा मन्त्रं यावज्जपेद्धिया ॥ ८ ॥

सूतकद्वयनिर्मुक्तः स मन्त्रः सर्वसिद्धिदः ।
तस्माद्देवि प्रयत्नेन ध्रुवेण पूटितं मनुम् ॥ ९ ॥

अष्टोत्तरशतं वाऽपि सप्तवारं जपादितः ।
जपान्ते च ततो जप्याच्चतुर्वर्गफलाप्तये ॥ १० ॥

ब्रह्मबीजं मनोर्दत्त्वा चाद्यन्ते परमेश्वरि ।
सप्तवारं जपेन्मन्त्रं सूतकद्वयमुक्तये ॥ ११ ॥

मन्त्रार्थं मन्त्रचैतन्यं योनिमुद्रा न वेत्ति यः ।
शतकोटिजपेनापि तस्य सिद्धिर्न जायते ॥ १२ ॥

लुप्तबीजाश्च ये मन्त्रा न दास्यन्ति फलं प्रिये ।
मन्त्राश्चैतन्यसहिताः सर्वसिद्धिकराः स्मृताः ॥ १३ ॥
चैतन्यरहिता मन्त्राः प्रोक्तवर्णास्तु केवलाः ।
फलं नैव प्रयच्छन्ति लक्षकोटिशतैरपि ।
मन्त्रोच्चारे कृते यादृक् स्वरूपं प्रथमं भवेत् ॥ १४ ॥
शते सहस्रे लक्षे वा कोटिजापेन तत्फलम् ।
हृदये ग्रन्थिभेदश्च सर्वावयववर्द्धनम् ॥ १५ ॥
आनन्दाऽऽश्रूणि पुलको देवावेशः कुलेश्वरि ।
गद्गदोक्तिश्च सहसा जायते नात्र संशयः ॥ १६ ॥

## DESCRIPTION OF JAPA

64. That which, from Manana (thinking, reflection) gives Trāṇa ( liberation from bondage of the phenomenal world ) is called MANTRA. That is, with the Japa (repeated utterance or recitation of a Mantra according to certain rules ) of which a Sādhaka is protected or liberated is called Mantra. With persistent Japa a Sādhaka undoubtedly obtains Siddhis. Withdrawing his mind from worldy objects, one perfectly following the meaning of the Mantra, should perform its Japa, neither with a fast nor with a slow but with a medium speed. Repeated utterances or recitation of a Mantra is called Japa. Japa is of three kinds, viz. Mānasa, Upāṁśu and Vācika. Mānas-japa is that which is inaudible even to the person performing Japa. Upāṁśu-japa is that which is audible only to the person performing the Japa. And, Vācika-japa is that in which the Mantra is audibly recited. The Upāṁśu-japa is ten times and Mānasa-japa a thousand times more fruitful

than Vācika-japa. Japa with a very slow speed produces diseases; and Japa with a very fast speed produces destruction of wealth. Therefore, Japa should be performed in a connected form like the pearls in a garland. A person who is unable to excercise Saṁyama (control) over Mana, Śiva, Śakti, and Vāyu, cannot obtain Siddhi even if he does Japa for a whole Kalpa ( a fabulous period of time ). Before the Mantra there is Jāta-sūtaka ( birth difilement ) and at the end Sūta-sūtaka ( death defilement ). A Mantra with two Sūtakas (defilements) can never provide a Siddhi. Therefore. with special service of Guru the Sādhaka should perform Japa thoughtfully. Only the Mantra which is free of the two Sūtakas can become fruitful. Therefore, combining the Mantra with Dhruva one should perform its Japa for a hundred and eight times or seven times. Then, again, repeating the same at the end one should do Japa for the attainment of the fruit of Caturvarga ( four aims of sentient beings ). In order to get rid of the two defilements one should perform seven times the Japa of a Mantra preceded and followed by Brahma-bīja. One who is ignorant of the meaning of the Mantra, of the methods of giving life or vitality to the Mantra ( Mantra-caitanya ), and of the Yoni-Mudrā, cannot attain Siddhi, even by its Japa for a hundred millions of times. The Mantras which do not contain Bījas ( seeds ) can never be fruitful. A Mantra which has been infused with life or vitality, becomes decidedly fruitful. Without giving life to Mantra, its Japa only in the form of combination of a few alphabets never gives any Siddhi even though the Japa is performed

millions of times or indefinitely. When Japa of a Mantra is performed a hundred thousand times strictly in accordance with that form which is its natural and real characteristics emerging from its pronunciation, then the fruit of that Japa is equal to ten million Japas. This opens the knot of the heart, all the organs become strengthened, tears of joy and a feeling of thrill of hairs come to the Sādhaka; he receives the orders of the Deity and his voice becomes overwhelmed with joy—there is no doubt about all these.

( साधनस्थानवर्णनम् )

६५. विष्णोः सूर्यस्य शक्तेश्च विघ्नेशस्य शिवस्य च ।
उपासनापरैः कार्यं स्थित्वा वै देवमन्दिरे ॥
पूते च विजने गेहे साधनं शुभलक्षणम् ॥ १७ ॥
गोमयैर्गाङ्गपानीयैः शोध्यं सग्धनसद्म तत् ।
शोभितं चैव कर्तव्यं चित्रैर्भावभरैः शुभैः ॥ १८ ॥
प्राप्येत येन चित्तस्य पूतना साधकैः स्फुटम् ।
रजस्तमोभ्यां युक्तं यन्नकुर्यात्तत्र कर्म तत् ॥ १९ ॥
मोक्षं कामयमानेन साधनीयः प्रयततः ।
गङ्गातीरे पञ्चवट्यामरण्ये च श्मशानके ॥ २० ॥
तीर्थे च सम्प्रदायस्य चात्मनो ह्यनुसारतः ।
भूगर्ते च तथा योगगुहायामनुपद्रुतैः ॥
साधनीयः प्रयत्नेन प्रेष्ठसिध्यभिलाषुकैः ॥ २१ ॥
योगसद्म विधातव्यं प्रत्यूहो यत्र नो भवेत् ।
असंस्पृष्टं च विषयैर्विश्वोद्भूतैर्निरापदम् ॥ २२ ॥

## DESCRIPTION OF THE PLACE OF SĀDHANĀ

65. It is proper for the worshippers of Viṣṇu, Sūrya, Śakti, Gaṇeśa and Śiva to perform their Sādhanā either in a temple or in some quiet abode suitable for Sādhanā. A place of Sādhanā should always be purified by cowdung and Ganges water and tastefully decorated with pictures communicating pious disposition. No Rājasika or Tāmasika works be performed in a Sādhanā-place, nor irreligious people be allowed entrance in it. A Sādhaka desirous of emancipation should, according to his respective sect, perform Sādhanā at the bank of Ganges, under Pañcavaṭī, in a forest, a Śmaśāna ( cremation ground ), or sacred place ( Tīrtha ). If one desires to accomplish some special Siddhi then he should make an underground cave and fully undisturbed practice his Sādhanā there. The place for the practice of Yoga should be such where there is no possibility of disturbances, and it should be completely cut off from the external world.

( साधनाधिकारवर्णनम् )

६६. उपासको भवेद्यस्य सम्प्रदायस्य कस्यचित् ।
विना गुरुपदेशेन नैष्फल्यं साधने भवेत् ॥ २३ ॥
पुराणतन्त्रशास्त्रेषु संहितोपनिषत्सु च ।
वर्णितं विविधं रूपं पञ्चोपासनभेदतः ॥ २४ ॥
यथाधिकारं मन्त्राणां देवतायाश्च निर्णयः ।
न ग्रन्थैः साध्यते किन्तु गुरोरेवोपलभ्यते ॥ २५ ॥
नैशं तमोऽपनेतुं सूर्यः शक्तो न दीपचन्द्राद्याः ।
तद्वद् यथाधिकारं शक्ता गुरवो विनयानय ॥ २६ ॥

विना गुरूपदेशेन मन्त्रयोगस्य साधने ।
नैष्फल्यं समवाप्नोति साधकः साधनोन्मुखः ॥ २७ ॥

## DESCRIPTION OF COMPETENCY FOR SĀDHANĀ

66. A Sādhaka, whether he is a worshipper of either Viṣṇu, Sūrya, Śakti, Gaṇeśa or Śiva, will always meet failure if he performs his Sādhanā without instructions of a Guru. Although various Mantras are described in the Upaniṣads, Saṁhitās, Purāṇas, Tantras and Mantraśastras; and various forms of worship of the Five Deities are also available in the Śastras, yet the determination of Mantra and Devatā in accordance with one's qualification can never be done with the help of a book. Just as a lantern cannot remove the darkness of night altogether—the darkness of night vanishes only by sunlight—so the Sādhaka also can obtain his respective competency for Sādhanā only through the mouth of a Guru. Without instruction of a Guru the Sādhanā of a Mantra Yogī becomes fruitless and even harmful.

( मन्त्रसिद्धेरुपायः )

६७. मन्त्रे सम्यक् प्रजपिते यदि सिद्धिर्न जायते ।
पुनस्तथैव कर्तव्यं ततः सिद्धिर्भवेद्ध्रुवम् ॥ २८ ॥
भूयोऽप्यनुष्ठितो मन्त्रो यदि सिद्धो न जायते ।
पुनस्तथैव कर्तव्यं ततः सिद्धो न संशयः ॥ २९ ॥
पुनः सोऽनुष्ठितो मन्त्रो यदि सिद्धो न जायते ।
उपायास्तत्र कर्त्तव्याः सप्तशङ्करभाषिताः ॥ ३० ॥

भ्रामणं रोधनं वश्यं पीडनं शोषपोषणे ।
दहनान्तं क्रमात् कुर्यात् ततः सिद्धो भवेन्मनुः ॥ ३१ ॥

## WAYS FOR THE ATTAINMENT OF MANTRA-SIDDHI

67. When even after performing Puraścaraṇa ( repetition, after certain preparations and under certain conditions, of a Mantra a large number of times ) in specially careful manner the Mantra does not become Siddha ( potent or efficacious ), then one should repeat the proceedings a second time. Even then if the Mantra does not become Siddha one should repeat a third time. If even after the third effort the Mantra does not become Siddha, one should respectively take resort to seven procedures, viz. Bhrāmaṇa, Rodhana, Vaśīkaraṇa, Pīdana, Śodhana, Poṣaṇa, and Dāhana, described by Lord Śiva. Detailed description of these seven procedures are available in various works of Tantra. Therefore, when necessary, a Sādhaka should learn these from a guru versed in Tantraśāstra.

( पञ्चाङ्गशुद्धिः )

६८. आत्मस्थान-मन्त्र-द्रव्य-देवशुद्धीर्यथाक्रमात् ।
यावन्न कुरुते देवि तस्य देवार्चनं कुतः ॥ ३२ ॥
पञ्चशुद्धिं विना पूजा अभिचाराय कल्पते ।
स्नानेन भूतशुद्धया च प्राणायामादिभिस्तथा ॥ ३३ ॥
षडङ्गाद्यखिलन्यासैरात्मशुद्धिरुदीरिता ।
सम्मार्जनानुलेपाद्यैर्दर्पणोदरवत्शुभम् ॥ ३४ ॥
वितानधूपदीपादिपुष्पमाल्यादिशोभितम् ।
पञ्चवर्णरजोभिश्च स्थानशुद्धिरितीरितम् ॥ ३५ ॥

ग्रथित्वा मातृकावर्णैर्मूलमन्त्राक्षराणि च ।
क्रमोत्क्रमाद्विरावृत्त्या मन्त्रशुद्धिरितीरितम् ॥ ३६ ॥
पूजाद्रव्याणि सम्प्रोक्ष्य मूलमन्त्रैर्विधानतः ।
दर्शयेद्धेनुमुद्रादीन् द्रव्यशुद्धिः प्रकीर्त्तिता ॥ ३७ ॥
पीठदेवीं प्रतिष्ठाप्य साधको मन्त्रविद्वरः ।
मूलमन्त्रेण माल्यादीन्धूपादीनुदकेन च ॥ ३८ ॥
त्रिवारं प्रोक्षयेद्विद्वान्देवशुद्धिरितीरितम् ।
पञ्चशुद्धिं विधायेत्थं पश्चात् पूजां समाचरेत् ॥ ३९ ॥

## PURIFICATION OF FIVE ORGANS

68. Unless a Sādhaka completes the purification of his own self, of the place of Sādhanā, of the Mantra, of the Materials of Pūjā, and the Deity, how can he perform Pūjā ? The result of a Pūjā which is done without purification of the five organs is only sorcery. The Self-purification comes through Snāna ( Bathing ), Bhūta-śuddhi ( purification of the five elements ), Prāṇāyāma, and sixfold Nyāsa. The place is purified by brooming it, pasting with cowdung, laying down a bed sheet over it and then by adoring it with Dhūpa, Dīpa, and garlands, etc. The Mantra is purified when each of its letters are repeated in combination with Mātṛkāvarṇas ( Saṁskṛt letters ) once in forward and then in reverse order. The materials of Pūjā are purified when after washing them with waters they are consecrated with Mantras and shown the Dhenu Mudrā. A Sādhaka having knowledge of the Mantra, should consecrate the presiding Deity with the Mūla Mantra. Then again, after offering flowers, garlands, and Dhūpa etc., he should bathe the Deity with water.

These rites effect the purification of the Deity. The Pūjā should be started only after completing these five purifications in the manner specified herein.

( सिद्धिवर्णनम् )

६९. स्वभावसिद्धा जीवानां वासनेतिमुनेर्मतम् ।
तन्नाशेन विना मुक्तिप्राप्तिः परमदुष्करा ॥ ४० ॥
परं तस्या अनादित्वान्मध्यमैरधिकारिभिः ।
सम्बन्धो हि विनिर्दिष्टो नातः पूर्वं निवर्त्तते ॥ ४१ ॥
अपेक्षिता सा सुतरां मध्यमैरधमैरपि ।
मन्त्रयोगी मन्त्रसिद्ध्या तपःसिद्ध्या हठान्वितः ।
ऐशीं विभूतिमाप्नोति लययोगी च संयमैः ॥ ४२ ॥
मन्त्रयोगस्य माहात्म्यं कथितं वेदविद्वरैः ।
यत्नेनैवाऽधिगम्यन्ते त्रिविधाः शुद्धयोजनैः ॥ ४३ ॥
मन्त्रसाधनतो देवा देव्यः संयान्ति वश्यताम् ।
विभवाश्चैव जगतो यान्ति तस्योपभोग्यताम् ॥ ४४ ॥
यत्साधनक्रियाशुद्ध्या शुद्ध्या वैद्रव्यमन्त्रयोः ॥
विभूतयोऽधिगम्यन्ते महादेववचो यथा ॥ ४५ ॥
एतेन साधनेनात्र वैफल्यं नैव जायते ॥ ४६ ॥

## DESCRIPTION OF SIDDHI

69. Vāsanā ( Passion ) is naturally present in all beings. There can be no emancipation without the destruction of Vāsanā; but due to eternal relation with people, Vāsanā is present even in persons of medium competency. Therefore, persons of both medium and low competence need Siddhis. A Mantra-yogī through Mantra-siddhi, a Haṭha-yogī through Japa-siddhi, and a Laya-yogī through Saṁyama achieve such Siddhis.

The speciality about Mantrayoga is that through it one obtains the threefold purifications of Ādhyātma, Ādhidaiva and Ādhibhūta. Through the activation of Mantra the Devas and Devis themselves become enamoured. All the splendours of life become available to the Yogi who has obtained Mantra-Siddhi. Lord Mahādeva has said that the Sādhanā done with proper Mantra-śuddhi, Kriyāśuddhi and Dravya-śuddhi makes all kinds of Siddhis accessible to the Sādhaka. Such a Sādhanā never meets frustration.

( मन्त्रभेदवर्णनम् )

७०. उपासनाविधेर्भेदाद् बीजमन्त्राः पृथक्-पृथक् ।
कृष्णबीजं रामबीजं शिवबीजमथापरम् ॥ ४७ ॥
गणेशबीजमित्यष्टबीजेभ्यश्चापरं मतम् ।
मूलबीजेन संयोगाद्बीजमन्त्रस्य चैव वा ॥ ४८ ॥
एकबीजेनान्यबीजमेलनाज्जायते ध्रुवम् ।
वैचित्र्यं मन्त्रशक्तीनां वदन्तीत्थं पुराविदः ॥ ४९ ॥
शाखापल्लवसंयुक्ता मन्त्रास्युरन्यभावकाः ।
बीजं शाखापल्लवौ च मन्त्रे भवति कुत्रचित् ॥ ५० ॥
शान्तिः पुष्पं फलञ्चेष्टदर्शनं विनिगद्यते ।
भावप्रधानाः शाखा वै पल्लवाश्चोपवर्णिताः ॥ ५१ ॥
बीजेषु शक्तिर्निहिता मन्त्रा बीजविवर्जिताः ।
शाखा पल्लवयुक्ताश्च भावमुख्या मता इमे ॥ ५२ ॥
परीक्ष्य शक्तिं प्रकृतिं प्रवृत्तिं साधकस्य वै ।
उपासनाधिकारश्च दत्तो मन्त्रः शुभावहः ॥ ५३ ॥
तन्त्रमन्त्रोपनिषदां विज्ञाता योगपारगः ।
मन्त्रज्ञाने चोपदेशे शक्नोति स महामतिः ॥ ५४ ॥

प्रणवो मुख्यबीजश्चोपासनाबीजमेव च ।
तद्युक्तं वीतबीजं च मन्त्राः पञ्च प्रकीर्त्तिताः ॥ ५५ ॥
साधकानां हि प्रकृतिं प्रवृत्तिमनुसृत्य वै ।
मन्त्रः समुपदेष्टव्य एष मन्त्रविधिः स्मृतः ॥ ५६ ॥
मन्त्रयोगस्य माहात्म्यमिदमत्राऽपरं मतम् ॥
हठे लये तथा राजयोगे सहकरोत्यतः ॥ ५७ ॥
तन्त्रोपनिषदां संख्या यथाऽनन्ता विधीयते ।
तथा मन्त्रा ह्यनन्ता वै मुनीनामेष निश्चयः ॥ ५८ ॥

## DESCRIPTION OF KINDS OF MANTRAS

70. According to the differences in worship the Bīja-mantras are also different. For example, Kṛṣṇa-bīja, Rāma-bīja, Śiva-bīja Gaṇapati bīja etc., are the eight Bījas which are there in addition to the various Mūlabījas. Again, with the conjunction of a Mūlabīja with the Bījas, or of one Bīja with another, there manifest different results in the power of Mantras. Again, when a Mantra is conjoined with branches and leaves, then it assumes another disposition. Special Mantras include all the three things, viz. the Bījas, Branches and Leaves. Śānti ( peace ) is flower, meeting with the worshipped Deity is the fruit, and branches and leaves are only dispositional factors inherent in Śakti-bījas. Certain Mantras are devoid of Bīja, but are conjoined with branches and leaves. Such Mantras are said to be dispositionally predominant. When the instruction of a Mantra is given after testing the Sādhaka's nature, disposition, competence, for worship, and emotional intensity, only then a Sādhaka obtains full fruits. Only

Yogis versed in Upaniṣads, Tantras, and Mantraśāstra are capable of knowing the extent of a Mantra and only they are capable of giving instruction according to the competence of a Sādhaka. The Mantras are of five kinds, viz., Praṇava, Primary Bīja, Worship-Bīja, Bīja conjoined with branches and leaves, and Mantras devoid of Bījas but conjoined with branches and leaves. The instruction of a Mantra is given only after proper test of a Sādhaka's nature, disposition, and competence. One special characteristic of Mantra is that in all the Mantra-yoga, Haṭha-yoga, Laya-yoga, and Rāja-yoga, it is necessary to take the help of Mantras. Upaniṣads and Tantras being many in number, the Mantras are also many.

( मन्त्रबीजवर्णनम् )

७१. प्रणवः सर्वमन्त्राणां श्रेष्ठः सेतुनिभः स्मृतः ।
मन्त्रशक्तिरनेनैव शब्दब्रह्मात्मकश्च सः ॥ ५९ ॥
बीजमन्त्रास्त्रयः पूर्वे ततोऽष्टौ परिकीर्तिताः ।
गुरुबीजं शक्तिबीजं रमाबीजं ततो भवेत् ॥ ६० ॥
कामबीजं योगबीजं तेजो बीजमथापरम् ।
शान्तिबीजं च रक्षा च प्रोक्ता चैषां प्रधानता ॥ ६१ ॥
उपासनासु सर्वासु भवन्ति शुभदानि वै ।
एषां रहस्यं संयोगो विज्ञेयौ योगपारगात् ॥ ६२ ॥
क्लौकामबीजं निर्दिष्टमीमकारपुरस्कृतौ ।
ककारसहितं रेफमीमकारपुरस्कृतम् ॥
योगबीजं वदन्तीदं योगज्ञास्ते पुराविदः ॥ ६३ ॥
आएमकारसहितं गुरुबीजं प्रकीर्तितम् ॥ ६४ ॥

हकाररेफसहितं ईकारोमपुरस्सरः ।
शक्तिबीजं विनिर्दिष्टं रमाबीजमिहोच्यते ॥ ६५ ॥
शकाररेफईकारमकारैः किल जायते ।
रेफात्कारसहित ईकारस्तदनन्तरम् ।
ततो मकारश्चैवं हि तेजोबीजं विधीयते ॥ ६६ ॥
सतौ रकारैकाराभ्यां मकारेण च संयुतौ ।
शान्तिबीजमिदं प्रोक्तं रक्षाबीजमथोच्यते ॥ ६७ ॥
लयुतेन हकारेण हीकारमयुतेन च ।
बीजं रक्षामयं प्रोक्तमृषिभिर्ब्रह्मवादिभिः ॥ ६८ ॥
अष्टौ प्रकृतयः प्रोक्ता कारणब्रह्मणो यथा ।
याभिराविर्बभूवेदं कार्यब्रह्म सनातनम् ॥ ६९ ॥
तथा प्रधानभूतानि बीजान्यष्टौ मनीषिभिः ।
अष्टौ प्रकृतयः प्रोक्ताः कार्यरूपस्य ब्रह्मणः ॥ ७० ॥
उपासनासु सर्वासु कल्याणाय भवन्ति वै ॥ ७१ ॥

## DESCRIPTION OF MANTRA-BĪJA

71. Praṇava is the crest-jewel among all the Mantras. Praṇava is the bridge ( Setū ) of all the Mantras; all Mantras achieve their full prowess from Praṇava; Praṇava is of the nature of Śabda-Brahman. Primarily Bīja-mantras are three; and secondly their number is eight, viz., Guru-Bīja, Śakti-Bīja, Kāma-Bīja, Yāga-Bīja, Teja-Bīja, Śānti-Bīja and Rakṣā-Bīja—these are the eight chief Bījas. Although they are externally helpful in all kinds of worship, yet only the Yogīs adept in Four Yogas ( Yoga-catuṣṭaya ) can know their mysteries and proper combination. K, L, Ī and M-kāra combine to convey the Kāma-Bīja ( Klīm ). K, R, I

and M-kāra combine to convey the Yoga-Bīja ( Krīṁ ). A, E and M-kāra combine to convey the Guru-Bīja ( Aiṁ ). H, R, Ī and M-kāra combine to convey the Śakti-Bīja ( Hrīṁ ). S, R, Ī and M-kāra combine to convey the Rāma-Bīja ( Śrīṁ ). T, R, Ī and M-kāra combine to convey the Teja-Bīja ( Trīṁ ). S, T, R, Ī, and M-kāra combine to convey the Śānti-Bīja ( Strīṁ ). H, L, Ī, and M-kāra combine to convey the Rakṣā-Bīja ( Hlīṁ ). Just as the nature of causal Brahman, from whom has originated the manifest Brahman, is eightfold, so are these eight Bījas the eight natures of the Śabda-Brahman; and these are said to be the eight chief Bījas. They are beneficial in all kinds of worships. In different Tantras there also exist differences in their names.

( मन्त्रोत्पत्तिवर्णनम् )

७२. तदा समभवत्तत्र नादो वै शब्दलक्षणः ।
ओमोमिति सुरश्रेष्ठाः सुव्यक्तः प्लुतलक्षणः ॥ ७२ ॥
किमिदन्त्विति सञ्चिन्त्य मया तिष्ठन् महास्वनम् ।
लिङ्गस्य दक्षिणे भागे तदापश्यत्सनानतम् ॥ ७३ ॥
आद्यं वर्णमकारन्त उकारश्चोत्तरे ततः ।
मकारं मध्यतश्चैव नादान्तं तस्यचोमिति ॥ ७४ ॥
सूर्यमण्डलवद्दृष्ट्वा वर्णमाद्यन्तु दक्षिणे ।
उत्तरे पावकप्रख्यमुकारं पुरुषर्षभः ॥ ७५ ॥
शीतांशुमण्डलप्रख्यमकारं मध्यमं तथा ।
तस्योपरि तदापश्यच्छुद्धस्फटिकवत्प्रभुम् ॥ ७६ ॥
तुरीयातीतममृतं निष्कलं निरुपप्लवम् ।
निर्द्वन्द्वं केवलं शून्यं वाह्याभ्यन्तरवर्जितम् ॥ ७७ ॥

सबाह्याभ्यन्तरञ्चैव सबाह्याभ्यन्तरस्थितम् ।
आदिमध्यान्तरहितमानन्दस्यापि कारणम् ॥ ७८ ॥
मात्रास्तिस्रस्त्वर्द्धमात्रं नादाख्यं ब्रह्मसंज्ञितम् ।
ऋग्यजुः सामवेदा वै मात्रारूपेण माधवः ॥ ७८ ॥
वेदशब्देभ्य एवेशं विश्वात्मानमचिन्तयत् ।
तदाभवदृषिर्वेद ऋषेः सारतमं शुभम् ॥ ९० ॥
तेनैव ऋषिणा विष्णुर्ज्ञातवान् परमेश्वरम् ।
आवयो स्तुतिसन्तुष्टो लिङ्गे तस्मिन् निरञ्जनः ॥ ८१ ॥
दिव्ये शब्दमये रूपमास्थाय प्रहसनम् स्थितः ।
अकारस्तस्य मूर्द्धा तु ललाटं दीर्घमुच्यते ॥ ८२ ॥
इकारो दक्षिणं नेत्रमीकारो वामलोचनम् ।
उकारो दक्षिणं श्रोत्रमूकारो वाममुच्यते ॥ ८३ ॥
ऋकारो दक्षिणं तस्य कपोलं परमेष्ठिनः ।
वामं कपोलमॄकारो लृ ॡ नासापुटे उभे ॥ ८४ ॥
एकारमोष्ठमूर्द्धश्च ऐकारस्त्वधरो विभोः ।
ओकारश्च तथौकारो दन्तपङ्क्तिद्वयं क्रमात् ॥ ८५ ॥
अमस्तु तालुनी तस्य देवदेवस्य धीमतः ।
कादिपञ्चाक्षराण्यस्य पञ्च हस्तानि दक्षिणे ॥ ८६ ॥
चादिपञ्चाक्षराण्येवं पञ्च हस्तानि वामतः ।
टादि पञ्चाक्षरं पादस्तादिपञ्चाक्षरं तथा ॥ ८७ ॥
पकारमुदरं तस्य फकारः पार्श्व उच्यते ।
बकारो वामपार्श्वं वै भकारं स्कन्धमस्य तत् ॥ ८८ ॥
मकारं हृदयं शम्भोर्महादेवस्य योगिनः ।
यकारादि-सकारान्ता विभोर्वै सप्तधावतः ॥ ८९ ॥

हकार आत्मरूपं वै क्षकारः क्रोध उच्यते ।
तं दृष्ट्वा उमया सार्द्धं भगवन्तं महेश्वरम् ॥ ९० ॥

प्रणम्य भगवान् विष्णुः पुनश्चापश्यद्दूर्ध्वतः ।
ओंकारप्रभवं मन्त्रं कलापञ्चकसंयुतम् ॥ ९१ ॥

शुद्धस्फटिकसङ्काशं शुभाष्टत्रिंशदक्षरम् ।
मेधाकरमभूद्भूयः सर्वधर्मार्थसाधकम् ॥ ९२ ॥

गायत्रीप्रभवं मन्त्रं हरितं वश्यकारकम् ।
चतुर्विंशतिवर्णाढ्यं चतुष्कलमनुत्तमम् ॥ ९३ ॥

अथर्वमसितं मन्त्रं कलाष्टकसमायुतम् ।
अभिचारिकमत्यर्थं त्रयस्त्रिंशच्छुभाक्षरम् ॥ ९४ ॥

यजुर्वेदसमायुक्तं पञ्चत्रिंशच्छुभाक्षरम् ।
कलाष्टकसमायुक्तं सुश्वेतं शान्तिकं तथा ॥ ९५ ॥

त्रयोदशकलायुक्तं बालाद्यैः सह लोहितम् ।
समोद्भवं जगत्याद्यं वृद्धिसंहारकारणम् ॥ ९६ ॥

वर्णाः षडधिका षष्टिरस्य मन्त्रवरस्य तु ।
पञ्च मन्त्रांस्तथा लब्ध्वा जजाप भगवान हरिः ॥९७॥

अथ दृष्ट्वा कलावर्णमृग्यजुः सामरूपिणम् ।
ईशानमीशमुकुटं पुरुषास्यं पुरातनम् ॥ ९८ ॥

अघोरहृदयं हृद्यं वामगुह्यं सदाशिवम् ।
सद्यः पादं महादेवं महाभोगीन्द्रभूषणम् ॥ ९९ ॥

विश्वतः पादवदनं विश्वतोऽक्षिकरं शिवम् ।
ब्रह्मणोऽधिपतिं सर्ग-स्थिति-संहारकारणम् ॥ १०० ॥

तुष्टाव पुनरिष्टाभिर्वाग्भिर्वरदमीश्वरम् ॥ १०१ ॥

## DESCRIPTION OF THE ORIGIN OF MANTRAS

72. The Liṅga Purāṇa[1] gives a description about the origin of the Mantras. The summary of the same is as follows : The Pluta-lakṣaṇa Au-kāra became the light of the Nāda. The nature of such a Nāda situated all around the Liṅgam is as follows : His first letter is A-kāra which is situated in the South, and is bright like the Sun. On the North is situated U-kāra of the brilliance like Agni; and in the middle is situated the M-kāra bright like the Moon. Above all these letters is situated the Supreme Puruṣa of the nature of Auṁkara shining like a white Sphaṭika ( Crystal ). That Puruṣa is beyond Turīya state, is immortal, fruitless, undisturbed, without any conflict, Kevala, like the Ākāśa, pervading both within and without yet uninvolved with either, devoid of beginning, middle and end, and cause even of Bliss. The three vowels in Him are like three feet and the half vowel is like the Brahmā obtainable in the Turīya state. Ṛka, Yajuḥ, and Sāma are His three feet or three vowels. His universal form is imagined from these Vedas. The Ṛṣis ( sages ) originate only to enlighten these Vedas. Therefore the essence from the auspicious things of the sages are the Vedas. Even Viṣṇu obtained the form of Brahmā through the Hymns which blossomed in the heart of these Sages. From the Universal form of that Supreme Brahman of the nature of Auṁkāra, arose all the Mantras. For example, Akāra is his head and Ākāra is his high forehead. I-kāra is his right eye and Ī-kāra is the left

1. Op. cit. I. 17, 49 et. seq.

eye. U-kāra is his right ear and Ū-kāra the left ear. Ṛ-kāra is his right cheek and Ṝ-kāra the left cheek. Ḷ-kāra and Ḹ-kāra are his two nostrils. E-kāra and Ai-kāra are his both upper and lower lips. O-kāra and Au-kāra are the two rows of teeth. Aṁ and Aḥ are his palate. The five letters from Ka to Ṅ are his five right hands and five letters from Ca to Ñ his five left hands. The five letters from Ṭa to Ṇa and the five letters from Ta to Na are his feet Pa kāra is his stomach; Pha-kāra his right side, Ba-kāra left side, Bha-kāra shoulder and Ma-kāra heart. The letters from Ya to Sa are the seven Dhātus of the Virāṭa-puruṣa of the nature of Auṁkāra. Ha-kāra is his Self-form and Kṣa–kāra his anger-form.

Lord Viṣṇu, then having a vision of Lord Maheśvara along with Umā, saluted Him. Thereafter He also saw the Mantras conjoined with five Kalās springing from Auṁkāra. Thereafter, that visible white crystal endowed with wisdom, fulfiller of all Dharmas and Arthas, auspicious, and of the nature of thirtyeight letters, became the (Gāyatrī) Mantra of all the sciences. Chief among the Gāyatrīs, containing twentyfour letters, of four Kalās, best, captivating, green-coloured, is the Rudra-Gāyatrī Mantra. Of Supreme usefulness in sorcery, endowed with eight Kalās, containing thirty-three letters, black-hued, is the Aghora Mantra of Atharvaveda. That in which there are thirtyfive auspicious letters, which is of eight Kalās, is pure white-hued, and providing quiescence is the Sadyojāta Mantra described in Yajurveda. That in the beginning of which is Jagatī-chand, which is the cause of both crea-

tion destruction, which is red-hued, and which has thirteen Kalās, is the Vāmadeva Mantra described in Sāmaveda. This superior Mantra contains sixtysix letters. Lord Viṣṇu, obtaining these five Mantras, performed their Japa. Thereafter, who is of the form of Ṛig, Yajuḥ, and Sāmavedas, who is Īśāna, whose diadem is the Īśāna Mantra, whose mouth is of the form of Tatpuruṣā–Mantra, whose brilliance only is the sixtyfour Kalās, who is compassionate, and the one who should pervade every heart, who is Vāmaguhya, whose feet are like newly born ( Sadyojāta, also an epithet of Śiva ) Mantra, who is Sadāśiva, Mahādeva and Bhogīndrabhūṣaṇa ( epithet of Śiva ), whose feet and face pervade the Universe, is that Mahādeva Śaṁkara the Lord even of Brahmā and cause of creation, preservation and destruction, whom the Lord Viṣṇu ( Hari ) saw. Seeing Him ( Śiva ) Lord Viṣṇu again submitted a prayer in his desired language to that benefactor God ( Śiva ).

( प्रणवप्रशंसा )

७३. श्रुतं ब्राह्मं वाक्यं श्रुत इह जनैर्यैश्च प्रणवो ।
गत ब्राह्मं धाम प्रणव इह यैः शब्दित इव ॥
पदं ब्राह्मं दृष्टं नयनपथगो यस्य प्रणवः ।
इतं ब्राह्मं रूपं मनसि सततं यस्य प्रणवः ॥ १०२ ॥

शास्त्राणां प्रणवः सेतुर्मन्त्राणां प्रणवः स्मृतः ।
स्रवत्यनोङ्कृतः पूर्वं परस्ताच्च विशीर्यते ॥ १०३ ॥

निःसेतु सलिलं यद्वत् क्षणान्निम्नं प्रगच्छति ।
मन्त्रस्तथैव निःसेतुः क्षणात् क्षरति यज्वनाम् ॥ १०४ ॥

माङ्गल्यं पावनं धर्म्यं सर्वकामप्रसाधनम् ।
ओंकारं परमं ब्रह्म सर्वमन्त्रेषु नायकम् ॥ १०५ ॥
यथा पर्णं पलाशस्य शङ्कुनैकेन धार्यते ।
तथा जगदिदं सर्वमोङ्कारेणैव धार्यते ॥ १०४ ॥
सिद्धानां चैव सर्वेषां वेदवेदान्तयोस्तथा ।
अन्येषामपि शास्त्राणां निष्ठार्थोङ्कार उच्यते ॥ १०७ ॥
आद्यं मन्त्राक्षरं ब्रह्म त्रयी यस्मिन् प्रतिष्ठिता ।
सर्वमन्त्रप्रयोगेषु ओमित्यादौ प्रयुज्यते ॥ १०८ ॥
तेन सम्परिपूर्णानि यथोक्तानि भवन्ति हि ।
सर्वमन्त्राधियज्ञेन ओंकारेण न संशयः ॥ १०९ ॥
तत्तदोङ्कारयुक्तेन मन्त्रेण सफलं भवेत् ॥ ११० ॥

## EULOGY OF PRAṆAVA

73. Hearing Auṁkāra is like hearing the Brahman. Pronouncing Auṁkāra is like going to the abode of Brahman. The vision of Auṁkāra is like the vision of one's own form. The contemplation of Auṁkāra is like the attainment of the Brahman-form. Praṇava is like a bridge of Śāstras and Mantras. If it is not placed in the beginning of a Mantra that Mantra becomes degraded, and if it is not placed at the end of a Mantra, the Mantra becomes squandered. Just as in the absence of a dam the water flows off towards lower grounds in a moment, so a Japa without Praṇava (i.e. without Auṁkāra) destroys the Jāpaka ( one who is performing Japa ) in a moment. Auṁkāra is benefactor, pious, preserver of Dharma, and it fulfills all kinds of desires. Aumkāra is like the Supreme Brahman and lord of all Mantras, Just as only one twig holds the leaves of a Palāśa

( Butea Frondosa ), similarly Auṁkāra supports this entire Universe. For the sake of all kinds of Siddhis, and for the establishment of faith in Atharvaveda, Vedānta, and various Śāstras, Auṁkāra is invariably pronounced. Primal Mantra from Praṇava has been determined by the three Vedas. In the use of all the Mantras this Praṇava or Auṁkāra is always affixed in the beginning. Auṁkāra is pronounced for the Siddhi of all the Mantras; therefore Auṁkara is undoubtedly lord of all the Mantras.

( ब्रह्ममन्त्रप्रशंसा )

७४. सगुणो ब्रह्ममन्त्रश्च द्वौ भेदौ समुदीरितौ ।
मन्त्रस्य मन्त्रयोगज्ञैर्विद्वद्भिः परमर्षिभिः ॥ १११ ॥
सगुणेनाप्यते तूर्णं समाधिः सविकल्पकः ।
ब्रह्ममन्त्रेण च तथा निर्विकल्पो हि साधकैः ॥ ११२ ॥
ब्रह्ममन्त्रे हि प्रणवः सर्वश्रेष्ठतया मतः ।
अन्ये भावमया ब्रह्ममन्त्रा योगविशारदैः ॥ ११३ ॥
महावाक्यतया प्रोक्ताश्चत्वारस्तत्र मुख्यकाः ।
चतुर्वेदानुसारेण चैते निर्णेयतां गताः ॥ ११४ ॥
प्रधानानि भवन्त्येव महावाक्यानि द्वादश ।
वेदशाखानुसारेण महावाक्यप्रधानता ॥ ११५ ॥
कल्पे सहस्रैकशताशीतमन्त्रा मता इह ।
ब्रह्ममन्त्रेषु मुख्यो हि गायत्रीमन्त्र ईरितः ॥ ११६ ॥
स्वरूपद्योतका मन्त्राश्चात्मज्ञान प्रकाशकाः ।
ब्रह्ममन्त्रो हि विहितः केवलं राजयोगिने ॥ ११७ ॥

EULOGY OF BRAHMA-MANTRA

74. The great Sages versed in the essence of Yoga have made two distinctions of Mantras on the basis of

their being either Saguṇa ( Attributive ) Mantras or Brāhma Mantras. Through Saguṇa Mantras is obtained Sa-vikalpa Samādhi; and through Brāhma-Mantra the Nir-vikalpa Samādhi. In a Brāhma Mantra it is Prāṇa which is supreme. Some other Brāhma Mantras involving mental dispositions, are called Mahāvākyas. There are four chief Mahāvākyas, determined according to Vedas. There are also twelve chief Mahāvākyas ( according to certain sects . Again, according to different reclensions the Rāja-yogīs have described one lakh eighty thousand Brāhma Mantras. Gāyatrī Mantra is the most superior among all these Brāhma Mantras and is over and above their number stated herein. All the Brāhma Mantras are indicators of Svarūpa and propagators of Self-knowledge. Only the Rājayogīs are entitled to Brāhma-Mantras

( करमालानिरूपणम् )

७५. तर्जनीमध्यमानामा कनिष्ठा चेतिताः क्रमात् ।
तिस्रोऽङ्गुल्यस्त्रिपर्वाणो मध्यमा चैकपर्विका ॥ ११८ ॥
पर्वद्वयं मध्यमाया मेरुत्वेनोपकल्पयेत् ।
अनामामध्यमारभ्य कनिष्ठादित एव च ।
तर्जनीमूलपर्यन्तं दशपर्वसु संजपेत् ॥ ११९ ॥
अनामामूलमारभ्य कनिष्ठादित एव च ।
तर्जनीमध्यपर्य्यन्तमष्टपर्वसु सञ्जपेत ॥ १२० ॥
अनामिकात्रयं पर्व कनिष्ठायास्त्रिपर्विका ।
मध्यमायाश्च त्रितयं तर्जनी मूलपर्वणि ।
तर्जन्यग्रे तथा मध्ये यो जपेत् स तु पापकृत् ॥ १२१ ॥
अङ्गुलीर्न वियुञ्जीत किञ्चिदाकुञ्चिते तले ।
अङ्गुलीनां वियोगाच्च छिद्रे च स्रवते जपः ॥ १२२ ॥

जपसंख्यातु कर्त्तव्या नासंख्यातं जपेत् सुधीः ।
असंख्यया प्रजपतः सर्वं भवति निष्फलम् ॥ १२३ ॥

DESCRIPTION OF KARAMĀLĀ[1]

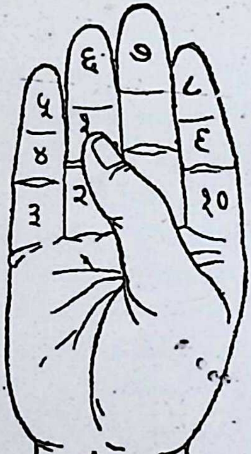
75. The Karamālā should be imagined on the four fingers ( excluding the thumb ). The three phalanges each of the forefinger ( Tarjanī ), Ringfinger, and one phalange of the middle finger are used for counting the number of Japas. The two phalanges of the middle finger should be assumed as Meru. From the middle phalange of the ringfinger through the little finger to the root phalange of the forefinger are the ten phalanges on which the Japa is to be performed. In this manner, after doing Japa a hundred times, one should perform eight Japas in this manner ; Beginning from the rootphalange of the ringfinger, through little finger to the middle phalange of the fore-finger one should perform eight Japas.

( The procedure for the Japa of Śakti Mantras is as follows ) : Three phalanges each of ringfinger, little finger and middle fingers and the root phalange of the fore finger are the ten phalanges on which Japa should be performed. ( See Figure on page 122 for the method of using the fingers for counting the number of Japas of Śiva and Śakti Mantras. )

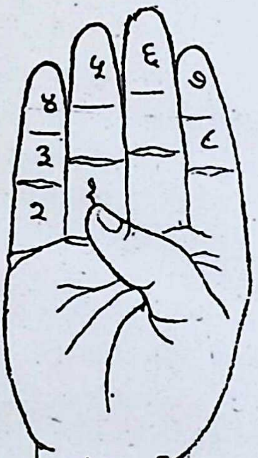
A Sādhaka who performs Japa on the tip and middle phalanges of the forefinger is a sinner. While performing Japa the fingers should not be kept apart, and the other ( left ) hand should be kept folded. If a Japa is performed with fingers kept apart then the

1. Hand used as a Rosary where the phalanges of the fingers correspond to the beads.

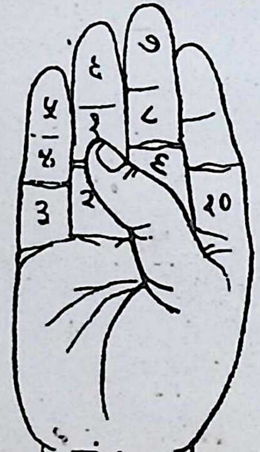
fruit of Japa escapes out through the gaps of the fingers. For a conscientious Sādhaka it is proper always to keep the number of Japas counted. If Sādhaka who performs Japa without counting the entire fruit of his Japa is necessarily destroyed.



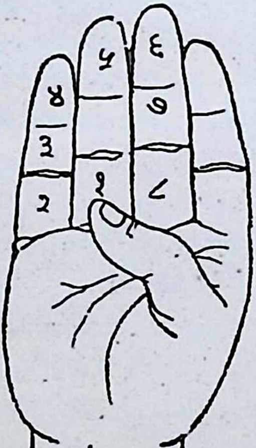
नं. १



नं. २



नं. १



नं. २

( मालाविचारवर्णनम् )

७६. अरिष्टपत्रं वीजञ्च शङ्खपद्ममणिस्तथा ।
कुशग्रन्थिश्च रुद्राक्ष उत्तमं चोत्तरोत्तरम ॥ १२४ ॥

प्रवालमुक्तास्फटिकैर्जपः कोटिफलप्रदः ।
तुलसीमणिभिर्येन गणितं चाक्षयं फलम् ॥ १२५ ॥

हिरण्यगर्भमणिभिर्जप्तं शतगुणं भवेत् ।
सहस्रगुणमिन्द्राक्षैर्रुद्राक्षैर्नियुतं भवेत् ॥ १२६ ॥

साम्राज्यं स्फाटिके स्यात्तु पुत्रजीवे परां श्रियम् ।
आत्मज्ञानं कुशग्रन्थौ रुद्राक्षाः सर्वकामदाः ॥ १२७ ॥

प्रवालैश्च कृता माला सर्वलोकवशङ्करी ।
मोक्षप्रदा च माला स्यादामलक्याः फलैः कृता ॥ १२८ ॥

मुक्ताफलैः कृता माला सर्वविद्याप्रदायिनी ।
माणिक्यरचिता माला त्रैलोक्यस्त्रीवशङ्करी ॥ १२९ ॥

नीलैर्मरकतैर्वापि कृता शत्रुभयप्रदा ॥
सुवर्णरचिता माला दद्याद्वै महतीं श्रियम् ॥ १३० ॥

तथा रौप्यमयी माला कन्यां यच्छतिकामिताम् ।
उक्तानां सर्वकामानां दायिनी पारदैः कृता ॥ १३१ ॥

तुलसीरचिता माला विष्णुभक्तिप्रदायिनी ।
जपने यादृशी माला संख्यानेऽपि च तादृशी ॥ १३२ ॥

रुद्राक्षमालामाहात्म्यं बहुतन्त्रेष्वनेकशः ।
प्रोक्तं तद्धारणे चापि फलं बहुविधं स्मृतम् ॥ १३३ ॥

रुद्राक्षमालया सर्वसम्प्रदायस्य साधकः ॥
परं श्रेयः समाप्नोति तन्त्रेष्वेतन्निरूपितम् ॥ १३४ ॥

पञ्चानां सम्प्रदायानां हितं रुद्राक्षमालया ।
यथोपासनपूजाद्या गुरोरेवाधिगम्यते ॥ १३५ ॥
तथा तद्धारणविधिस्तस्मादेत्रावगम्यताम् ॥ १३६ ॥

## DESCRIPTION OF ROSARY

76. The Rosaries made of Ariṣṭapatra, Bija, Śaṇkha, Padma, Maṇi, Kuśa-granthi, and Rudrākṣa are considered successively superior in this order. Rosaries made of Pravāla, Muktā and Sphaṭika are comparatively more fruitful. The Rosaries made of Tulsī or Maṇi bestow undecaying fruits. Performing Japa with a Hiraṇyagarbha Maṇi one gets a hundred times greater fruit. The Indrākṣa Rosary mixed with Rudrākṣa gives a thousand times greater fruit. The Rosaries made of Sphaṭika bestow kingdom; of Putra-jīva bestow fame and wealth; of Kuśagranthi bestow Self-knowledge; and of Rudrākṣa bestow fulfilment of all desires. From a Rosary of Pravāla one gets power of captivating every one; from that of a Āmalakī emancipation, and from that of a Muktā all kinds of knowledge and learning. From a Rosary of Māṇika the woman of the three worlds are captivated; from that of Nīla Marakata the enemies are terrified; and from that of gold one gets immense wealth and fame. From a silver Rosary one gets maidens; from that of Pārada all aforesaid fruits are obtained, and from that made of Tulsī wood one gets devotion to Viṣṇu. But it is important to keep a record of the number of Japas on a Rosary made of the same material from which the Rosary for regular Japa is made of. Extraodinary things are mentioned in the Tantras towards the glorification of a Rudrākṣa

Rosary. Many supernatural descriptions are available in Purāṇas and Tantras about the results of wearing Rudrākṣa. Many Tantra-śāstras are of the opinion that from a Rosary of Rudrākṣa Sādhakas of all sects can derive benefit. Rudrākṣa is extermely beneficial for the worshippers of the five Deities. Just as one has to learn the procedures of worship and Pūjā etc., from the mouth of the Guru, so the procedure for wearing or using a Rosary or Mālā is also to be learnt from the mouth of a Guru.

अथ ध्यानवर्णनम्

७७. ध्यानं वै मन्त्रयोगस्याध्यात्मभावाद्विनिर्गतम् ।
परानन्दमये भावेऽतीन्द्रिये च विलक्षणे ॥ १ ॥
भ्रमद्भिः साधकश्रेयो वाञ्छद्भिर्योगवित्तमैः ॥
उपासनां पञ्चविधां ज्ञात्वा साधकयोग्यताम् ॥ २ ॥
मन्त्रध्यानं हि कथितमध्यात्मस्यानुसारतः ।
वेदतन्त्रपुराणेषु मन्त्रशास्त्रप्रवर्तकैः ॥ ३ ॥
वर्णितं श्रेय इच्छद्भिर्मन्त्रयोगपरस्य वै ।
ध्यानानां वै बहुत्वेऽपि तत्प्रोक्तं पञ्चधैव हि ।
तेषा भावमयत्वेन समाधिरधिगम्यते ॥ ४ ॥

## DESCRIPTION OF DHYĀNA ( CONCENTRATION )

77. The Dhyānas of Mantrayoga have originated from spiritual feelings. In accordance with the competence for the worship of the Five Deities the procedures for concentration of Mantrayoga have been laid down for the various Sādhakas on the basis of ideals of roaming deep into the wonderful and blissful king-

dom of feelings beyond senses and the aggregate of various spiritual dispositions. The sages adept in essence of Self-knowledge have described its variou forms in the Vedas and Purāṇas for the benefit of the Mantra Yogīs. Although being numerous, yet all these Dhyānas ( forms of Concentrations ) are divided according to the worship of the five Deities into five categories All the Dhyānas, however, being of non-misleading disposition, are bestowers of Samādhi.

( रूपभेदवर्णनम् )

७८. भावप्रधानं ध्यानं वै मन्त्रयोगे निरूपितम् ।
कारणब्रह्म वै कार्यं ब्रह्मभावमयं विदुः ॥ ५ ॥
कार्यब्रह्म यथा भावमयं निर्दिश्यते बुधैः ।
भावगम्यं तथा ब्रह्म मनोवाचामगोचरम् ॥ ६ ॥
यथा शब्देन संबद्धा मन्त्रा वै परिकीर्त्तिताः ।
तथा भावेन रूपस्य सम्बन्धो विनिगद्यते ॥ ७ ॥
मन्त्रयोगोपासनाया ध्यानानि विविधानि वै ।
भवानन्त्यं यतस्तस्माद् व्याहृतानि मनीषिभिः ॥ ८ ॥
विजानद्भिर्मन्त्रभेदान् वेदतन्त्रविशारदैः ।
ध्यानानि वर्णितानीत्थं कथ्यन्ते तानि तत्त्वतः ॥ ९ ॥
उद्यत्कोटिदिवाकराभमनिशं शङ्खं गदां पङ्कजम् ।
चक्रंविभ्रतमिन्दिरावसुमतीसंशोभिपार्श्वद्वयम् ॥
कोटीराङ्गदहारकुण्डलधरं पीताम्बरं कौस्तुभो-
द्दीप्तं विश्वधरं स्ववक्षसि लसच्छ्रीवत्सचिह्नं भजे ॥ १० ॥
भास्वद्रत्नाढ्यमौलिः स्फुरदधररुचारञ्जितश्चारुकेशो ।
भास्वान् यो दिव्यतेजाः करकमलयुतः स्वर्णवर्णः प्रभाभिः ॥

विश्वाकाशावकाशे ग्रहगणसहितो भाति यश्चोदयाद्रौ ।
सर्वानन्दप्रदाता हरिहरहृदयः पातु मां विश्वचक्षुः ॥११॥
सिंहस्था शशिशेखरा मरकतप्रख्या चतुर्भिर्भुजैः ।
शङ्खं चक्रधनुः शरांश्च दधती नेत्रैस्त्रिभिः शोभिता ।
आमुक्ताङ्गदहारकङ्कणरणत्काञ्ची क्वणन्नूपुरा ।
दुर्गा दुर्गतिहारिणी भवतु नोरत्नोल्लसत्कुण्डला ॥ १२ ॥
खर्वं स्थूलतनुं गजेन्द्रवदनं लम्बोदरं सुन्दरं ।
प्रस्यन्दन्मदगन्धलुब्धमधुपव्यालोलगण्डस्थलम् ॥
दन्तघातविदारितारिरुधिरैः सिन्दूरशोभाकरम् ।
वन्दे शैलसुतासुतं गणपतिं सिद्धिप्रदं कर्मसु ॥ १३ ॥
ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसम् ।
रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नम् ॥
पद्मासीनं समन्तात् स्तुतममरगणैर्व्याघ्रकृत्तिं वसानम् ।
विश्वाद्यं विश्वबीजं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥१४॥

## FORM-DIFFERENTIATION

78. The Dhyānas described in Mantra Yoga are oriented to the meditational disposition ( Bhāva-pradhāna ). The Kārana Brahma and the Kārya Brahma are both Bhāvamaya. The Kārya Brahma is no doubt Bhāvamaya, but even the Kārana Brahma, which is inaccessible to mind and language, is accessible to Bhāvanā or meditational disposition. Just as Sound is related to the Mantra so is the Form related to Bhāva. The number of Bhāvas being unlimited, the Dhyānas of the worship of the Five Deities in Mantra Yoga are also numerous. The Yogis adept in four kinds of Yogas

and the secrets of Tantras, have made some important differentiations of Dhyāna, which are as follows :

Viṣṇu-dhyāna :--

I worship Him who is brilliant like many rising Suns; who holds Śaṅkha, Cakra, Gadā, and Padma; on the sides of whom Lakṣmī and Vasumatīs are seated; who is adorned with various types of ornaments; who wears yellow robe; who is embellished with Kaustubha Maṇi; in whom all the three worlds are contained; and whose chest is adorned with Śrīvatsa sign.

Sūrya-dhyāna :—

That Viśvacakṣu ( who has an eye for all the worlds ) Sun-god should protect me, whose head is adorned with finest of the jewels; who is resplendent with the brilliance of his shining lips; whose hairs are beautiful; who contains supernatural glittering brilliance; whose two hands are like lotuses; is golden-hued in his replendence; who with planets adorns the mountain of Sunrise and from whom the entire human world derives pleasure.

Śakti-dhyāna :—

That Durgā may remove all our troubles who is seated on a lion, who is of green-complexioned like an emarald, who is holding Śaṁkha, Cakra, Bow and Arrow in her four hands; who is adorned with three eyes and who is embellished with ornaments like Aṅgada, Hara, Kaṅkaṇa, Kañci and Nūpura.

Gaṇeśa-dhyāna :—

Salutation to that Pārvatī's son Gaṇeśa whose structure is Kharva ( Dwarfish ), whose body is fat, whose

face is like the Moon, whose belly is large, who is beautiful, from whose temples is exuding Mada ( an intoxicating fluid ) attracted from the smell of which the black bees are producing a humming sound, who tears the enemies from the strike of his teeth and creates beauteous Sindūra from their blood, and who gives Siddhis in all kinds of rites and works.

Mahādeva-dhyāna :—

One should constantly concentrate upon the five-faced and three-eyed Mahādeva who is white complexioned like a silver mountain; whose head is ornamented with the Moon; who is embellished with various jewels and ornaments; in whose hand are contained the Parśu, Mṛga, Vara and Abhaya; who is seated in Padmāsana; whom all the Deities pray; whose clothing is lion skin; and who is the seed ( Bīja ) of the entire Universe.

( विशेषरूपभेदवर्णनम् )

७९. विष्णोः सूर्यस्य शक्तेश्च गणेशस्य शिवस्य च ।
मुख्यानि पञ्च रूपाणि पञ्चोपासनभेदतः ॥ १५ ॥
तन्त्रेषु मन्त्रशास्त्रेषु पुराणेषु तथैव च ।
निर्दिष्टा बहवो भेदास्तेऽत्रैवान्तर्भवन्ति वै ॥ १६ ॥
साधकस्य हि प्रकृतिं प्रवृत्तिमनुसृत्य च ।
यथाधिकारं रूपस्योपदेशः प्राप्यते गुरोः ॥ १७ ॥
यो यस्य सम्प्रदायः स्याद्या च वै कुलदेवता ।
तावेव तस्य निर्दिष्टौ तन्त्रेषु परमर्षिभिः ॥ १८ ॥

युक्तियुक्तमिदं भाति यतः कुलक्रमागता ।
प्रकृतिः पैतृकगुणासाधकेषु विलोक्यते ॥ १९ ॥
परं यथाधिकारं वै ह्युपदेशः शुभावहः ॥ २० ॥
उपासनाया भेदस्य बहुस्त्वेऽपि प्रदर्श्यते ।
भेदस्तन्त्रेषु यो विज्ञैर्वर्णितस्तन्त्रमार्मिकैः ॥ २१ ॥
अनुसृत्योपदेष्टव्यो देवोपासनपद्धतिम् ।
विधि चैते च द्रष्टव्ये तन्त्रशास्त्रेषु योगिभिः ॥ २२ ॥
उपासनायाः साहाय्यं करोत्युपनिपत् स्फुटम् ।
पुराणकथिताः पञ्चगीताश्चापि सहायिकाः ॥ २३ ॥
मन्त्रयोगाङ्गपूर्णाश्च पद्धत्या सहिताश्च वै ।
रहस्यग्रन्थाः सप्त स्युर्वैष्णवे सम्प्रदायके ॥ २४ ॥
सौर्ये द्वौ शक्तिपूजायां चतुर्विंशति कल्पिताः ।
शैवे पञ्चत्रयः प्रोक्ता गाणपत्ये प्रधानतः ॥ २५ ॥
गणेशस्य च प्राधान्याद्रूपभेदो द्विधा मतः ।
क्वचिच्च त्रिविधः प्रोक्तो मताः श्रेयस्करा इमे ॥ २६ ॥

## DESCRIPTION OF SPECIAL FORM-DIFFERENTIATION

79. According to the worship of the five Deities there are five chief forms of Viṣṇu, Sūrya, Durgā, Gaṇapati and Śiva. The works of Mantra, Tantra and Purāṇas contain numerous differentiations of these five. But all these, inspite of being many, come under these very five forms. A competent Sādhaka receives the instructions about the form of the Deity according to his qualifications, nature and disposition, from his Guru. In the Tantra, at places there is also a provision that it is proper to give instruction to a Sādhaka about the

form only of that Deity, in whose sect he is born, and who is his family Deity This sanction is reasonable, because there is always a possibility that the Sādhaka will inherit his parental qualities and dispositions originating in his own family. However, it is more beneficial to impart instruction according to the competency of a Sādhaka. Inspite of many divisions in the worship of the Five Deities, here are being described only the important ones in the form they are expounded in the Tantras.

The instructions should be given according to the procedure of worship and method of respective Deities. The procedure and methods can be found in various Tantras. Many Upaniṣads are helpful in the worship of Five Deities. The five Gītās described in the Purāṇas are also helpful in the worship of the Five Deities. Complete with all the organs of Mantrayoga and also containing the procedure of worship are the secret books whose numbers are seven for the Vaiṣṇava sect, two for the Saurya, twentyfour for the Śākta, five for Saiva, and three for the Gāṇpatya. According to some sects there are two chief form-distinctions of Gaṇapati while some others make it three. In the respective worship of different persons these secret books are of supreme help.

( ध्यानभेदवर्णनम् )

८०. मन्त्रयोगानुसारेण तन्त्रशास्त्रविधानतः ।
ध्यानं सप्तविधं ख्यातं विष्णुदेवस्य पूजने ॥ २७ ॥
चतुर्विंशतिरूपं च ध्यानं वै शक्ति दैवतम् ।
शङ्करोपासनायां च ध्यानं पंचविधं मतम् ॥ २८ ॥

श्रीसूर्यस्य समर्चायां तथा गणपतेः पुनः ।
उपासनासु कथिते ध्याने द्वे रूपकल्पिते ॥ २९ ॥
ध्यानमिष्टस्वरूपस्य वेदनं मनसा खलु ।
ध्यानमेव हि जन्तूनां कारणं बन्धमोक्षयोः ॥ ३० ॥
ध्यायेद् यथा यथात्मानं तत्समाधिस्तथा तथा ।
ध्यात्वैवात्मनि संस्थाप्यो नान्यथात्मावशो भवेत् ॥ ३१ ॥
एवमेव हि सर्वत्र यत् प्रसक्तस्तु यो नरः ।
तथात्मा सोऽपि तत्रैव समाधिं समवाप्नुयात् ॥ ३२ ॥
अभिन्नतां यथा गच्छेत् नद्यम्बु जलधिस्थितम् ।
तथात्माभिन्न एवात्र तद्भावं समवाप्नुयात् ॥ ३३ ॥

## DESCRIPTION OF THE KINDS OF DHYĀNA

80. According to Mantra and Tantra Śāstras the Yogis have stated seven kinds of Dhyāna in the worship of Viṣṇu. In the worship of Bhagavatī the number and forms of Dhyānas have been imagined to be twenty-four. In the worship of Mahādeva five kinds of Dhyānas have been assumed. In the worship of Sūrya and Gaṇeśa the number of Dhyānas assumed are two for each. The knowledge of the form of Iṣṭadevatā through one's own mind is called Dhyāna Dhyāna alone is the cause of knowledge and emancipation of man. As the self-concentration ( Ātma-dhyāna ) of a person increases gradually, so he attains the Samādhi. The Ātmā can be subjugated only through Dhyāna—there is no other way for this. In this manner wherever the Ātmā of a person becomes devoted, there the person attains Samādhi. Just as the water of a river becomes one with seawater after falling in the sea—

that is, the river water then loses its independent existence; so also after obtaining the State of Tadbhāva ( becoming that ) the Ātmā of a person becomes one with Him.

( अथ समाधिवर्णनम् )

८१. समाधिर्लययोगस्य महालय इतीरितः ।
हठस्य च महाबोधो यथायोगपरायणैः ।
तथैव मन्त्रयोगस्य महाभावः प्रकीर्तितः ॥ १ ॥
ध्यानाधिकारः सम्प्रोक्तो यावद्वै त्रिपुटीस्थितिः ।
विलीनायां च तस्यां वै महाभावसमुद्भवः ॥ २ ॥
मन्त्रसिद्ध्या देवतायां विधाय मनसो लयम् ।
त्रिपुटीनाशतो योगी समाधिमधिगच्छति ॥ ३ ॥
मनो मन्त्रस्तथा देवो ज्ञायते प्रथमं पृथक् ।
ततः परस्परं तत्तज्ज्ञाने लीनं प्रजायते ॥ ४ ॥
ध्येय-ध्यातृ-ध्यान-रूपत्रिपुटीविलयो भवेत् ॥ ५ ॥
इमामवस्थां संप्राप्य साधकेषु प्रजायते ।
रोमोद्गमस्तब्धता च तथाऽऽनन्दाश्रुवर्षणम् ॥ ६ ॥
क्रमेण च मनोलीने समाधिः किल जायते ।
समाधिना भवन्त्याशु कृत्यकृत्या हि साधकाः ।
महाभावोपलब्धिर्हि मन्त्रयोगेऽन्तिमं फलम् ॥ ७ ॥

## DESCRIPTION OF SAMĀDHI

81. Just as the Samādhi of Laya-yoga is called Mahālaya and the Samādhi of Haṭha-yoga called Mahābodha so the Samādhi of Mantra-Yoga is called Mahābhāva. So long as there is existence of Tripuṭī there remains a competence for Dhyāna. The Mahā-

bhāva arises when there is an absorption of Triputī. Along with the attainment of Mantra-siddhi ( ability to make a Mantra efficacious ) when there is absorption of mind into the Deity and the Triputī is destroyed then a Yogī attains Samādhi. In the beginning there are individual and independent cognitions of the mind, Mantra, and the Deity, but when all these three cognitions are mutually absorbed there is also an absorption of the Triputī—that is of the Dhyātā ( one who is performing Dhyāna ), Dhyāna and the Dhyeya ( object of Dhyāna ). It is in this state that the symptoms of tears of joy and thrill of the hair ( Romāñca ) develop. Gradually there is absorption of the mind and the state of Samādhi arises. Through the attainment of Samādhi a Sādhaka becomes fulfilled in his objectives. This is the attainment of Mahābhāva, the supreme objective of Mantra Yoga.

( मनोविज्ञानवर्णनम् )

८२. अध्यात्मं मन इत्याहुः पञ्चभूतात्मधारकम् ।
अधिभूतञ्च संकल्पश्चन्द्रमाश्चाधिदैवतम् ॥ ८ ॥

मनो महान् मतिर्ब्रह्मापूर्बुद्धिः ख्यातिरीश्वरः ।
प्रज्ञासंवित् चितिश्चैव स्मृतिश्च परिपठ्यते ॥ ९ ॥

पर्य्यायवाचकाः शब्दा मनसः परिकीर्तिताः ॥ १० ॥

आस्तिक्यं प्रविभज्य भोजनमनुत्तापश्च तथ्यं वचो ।
मेधाबुद्धिधृतिक्षमाश्च करुणा ज्ञानं च निर्दम्भता ।
कर्माऽनिन्दितमस्पृहा च विनयो धर्मे सदैवादरः ।
एतेसत्वगुणान्वितस्य मनसो गीता गुणाज्ञानिभिः ॥११॥

क्रोधस्ताडनशीलता च बहुलं दुःखं सुखेच्छाऽधिका ।
दम्भः कामुकताप्यलीकवचनं चाधीरताऽहङ्कृतिः ॥
ऐश्वर्यादभिमानिताऽतिशयिताऽऽनन्दोऽधिकश्चाटनं ।
ख्याता हि रजोगुणेन सहितस्यैतेगुणाश्चेतसः ॥ १२ ॥
नास्तिक्यं सुविषण्णताऽतिशयिताऽलस्यं च दुष्टामतिः ।
प्रीतिर्निन्दित कर्मशर्मणिसदा निद्रालुताहर्निशम् ।
अज्ञानं किल सर्वतोऽपि सततंक्रोधान्धतामूढ़ता ।
ख्याता हि तमोगुणेन सहितस्यैते गुणाश्चेतसः ॥ १३ ॥

साधकानां मनः सत्वप्रधानं हितकारकम् ।
तद्वारैव परानन्द लभन्ते साधकाः जनाः ॥ १४ ॥

भूमयः पञ्चमनसः पतञ्जलिमुनेर्मताः ।
क्षिप्ता तथा च विक्षिप्ता मूढैकाग्रा ततः परा ॥ १५ ॥
निरुद्धा पञ्चमी बोध्या यस्याः प्राप्तिः सुदुर्लभा ।
एकाग्रतासहायेनाप्नुयात्तां साधकोत्तमः ॥ १६ ॥
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धस्य विषयासङ्गि मुक्तेर्निर्विषयं तथा ॥ १६ ॥
मनःस्थं मनमध्यस्थं मध्यस्थं मनवर्जितम् ।
मनसा मनमालोक्य स्वयं सिध्यन्ति योगिनः ॥ १८ ॥
इत्थ मनः सुसंयम्य योगिनो यतमानसाः ।
भवाम्भोधिं समुत्तीर्य यान्तिधाम परात्परम् ॥ १९ ॥

इत्यध्यात्मविद्यायां योगशास्त्रे समाप्तेयं
मन्त्रयोगसंहिता

## DESCRIPTION OF MANOVIJÑĀNA

82. Mānas ( mind ), the container of five elements, is Adhyātma; Saṁkalpa is Ādhibhūta; and Candramā the Ādhidaiva. Mana, Mahān, Mati, Brahmā, Pūḥ, Buddhi, Khyāti, Īśvara, Prajñā, Samvit, Citi, Smṛti—all these are synonymous of Mānas. Āstikya ( piety ), sharing food, Anuttāpa, truthfulness, Medhā ( intellect ), Buddhi, Dhṛti ( firmness ), Kṣmā ( pardon ), Dayā ( mercy ), Jñāna ( knowledge ), refrain from pride, non-indulgence in condemned actions, Niḥspṛhatā ( freedom from desires ), Vinaya ( submissiveness ) and Dharma ( religiousness ), have been stated by the wise to be the qualities of a Sāttvika Mānas.

Krodha ( anger ), interest in punishment, too much sorrow, desire for more comfort, Dambha (haughtiness), Kāmukatā ( passion ), Untruthfulness, lack of patience, Egoism, Pride emanating from wealth, too much pleasure-seeking, too much roaming—all these are qualities of a Rājasika Mānas.

Nāstikatā ( athiesm ), Viṣāda ( sorrow ), too much sloth, crookedness, fear, indulgence in condemned actions, always averse to good deeds, Ajñāna ( lack of knowledge ), too much anger, foolishness—all these are qualities of a Tāmasika Mānas.

The Sattva-dominated mind is extremely beneficial for Sādhakas, because a man can attain supreme bliss through it. According to the opinion of sage Patañjali there are five Vṛttis ( mental modifications ) of mind, viz. Kṣita, Vikṣipta, Mūḍha, Ekāgra, and Niruddha. The first is most difficult to achieve. Through Ekāgratā

( one pointedness ) a Sādhaka does attain that fifth mental modification. The Mānas ( mind ) is the cause of bondage and also emancipation of man. When it is attached to the subjective world it is a cause of bondage; but when it is free of such subjective attachments then a Sādhaka attains emancipation. The Yogīs attain success by seeing through the mind the inner mind, that mind which is independent of the peripheral mind. Thus restraining the mind a composed Yogī crosses the world-ocean and attains the Supreme State.

*Here ends the translation of the Tantra named Mantra Yoga Saṁhitā.*

चौखम्भा ओरियन्टालिया
के ३७/१०९ गोपाल मन्दिर लेन
वाराणसी

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